THE MISSIONARY'S FAREWELL.

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THE

MISSIONARY'S FAREWELL;

Valedictory Services

OF THE

REV. JOHN WILLIAMS,

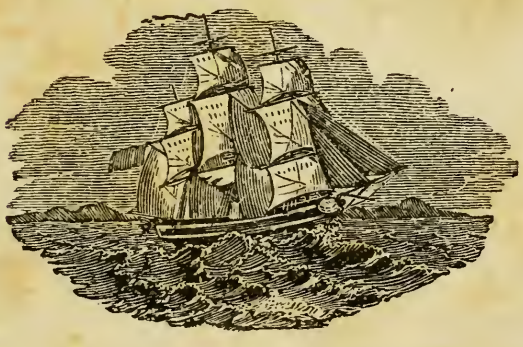
PREVIOUS TO HIS DEPARTURE FOR THE SOUTH SEAS;

WITH HIS

Parting Dedicatory Address,

TO THE

BRITISH CHURCHES AND THE FRIENDS OF MISSIONS.



"And they accompanied him unto the ship."

NEW-YORK:
D. APPLETON & CO., 200, BROADWAY.

1838.

H. LUDWIG, PRINTER,
72, *Vesey-street.*

PREFACE.

THE present departure of Mr. Williams for the South Seas, the circumstances attending it, and the leading object of his voyage, are matters of a nature sufficiently extraordinary to authorize, if not to demand, a more than passing notice. The present publication has originated in this conviction. Its object is to extend and perpetuate the knowledge of the truths and facts which it comprises; to rear a little monument to the honour of a good man, a distinguished bonefactor of his species; and to record the commencement of a great enterprise of Chistian philanthropy.

The Addresses are wholly authentic. The experienced Reporter of the "*Patriot*" Office, Mr. Johnson, was engaged to take a verbatim report of the whole proceedings; and the entire manuscript was submitted to the speakers, compared with their own notes, and revised by their own hands. The publication of the Prayers presented was essential to the completion of the plan. This step, though not common, is neither without precedent in history, foundation in reason, nor sanction from Scripture; it is believed, too, that the day draws on when the prayers on such occasions will cease, whether to the present auditor or the distant reader, to be the *least* interesting portion of the services. Such, most assuredly, was the case on the night associated with this little volume. From delicacy, however, the manuscript was not submitted to either of the beloved and venerated ministers by whom the prayers were offered up; this is doubtless a disadvantage, but if there be any inaccuracy, let the censure rest upon the Editor.

Of the Hymns selected for the occasion, some were necessarily abridged, and others omitted. They are all here given at length, and in their proper places. They are considered peculiarly and unusually appropriate to the occasion; *they*, also, were necessary to the plan; and the fact that, with one, or at most, two exceptions, none of them are to be found in our popular congregational Hymn-books, is a further ground of their publication.

Concerning the "*Narrative*," the Writer has only to remark, that it is believed to be correct, and that he who knows most of human nature, will consider its minuteness to be, not a blemish, but an excellence. It is designed to be a record of friendship; this accounts for the free use which is made of names. A cold, general, anonymous style of narration would have defeated that design. Of those mentioned, it is certain that each will be gratified to see every other name, if not his own, and the Christian public will be pleased to see them all. The Writer, moreover, has had in view the generation to come, for he doubts not that this artless, unpretending tale will be read by them and their children, not for its own sake, but for that of its subject; and that the objection, if there be any, of the present, will be a strong recommendation to the future age.

It only remains to be stated, that the Writer derives no benefit from this undertaking, and has no interest in its success; it is altogether a labour of love on his part, and, however humble, he sincerely considers it—a labour of honour!

JOHN CAMPBELL.

Tabernacle House,
April 20, 1838.

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PARTING DEDICATORY ADDRESS.

To the British Churches, supporters of the London Missionary Society, and the Friends of Missions generally, resident in the Provinces.

Beloved Friends,

This day has removed me once more from my native soil, and placed me on the mighty waters. The valedictory services, connected with my departure, are over. I have now bid adieu to the Church and Congregation with which I was originally connected, and whose affectionate solicitude I have deeply felt; also to the Metropolitan Churches generally, from whom I have received so much attention and kindness; and it only remains that, from the fulness of my heart, I address myself to you.

I count it no ordinary felicity that Providence has brought me into contact with so many of the excellent of the earth, and honoured me with the acquaintance and friendship of such a multitude amongst you. I avail myself of this opportunity of tendering my most sincere and cordial thanks to all and each of you, for the innumerable acts and expressions of Christian sympathy which I have received at your hands during my late sojourn in our beloved country. But grateful—very grateful as I feel, for all such acts and expressions, they sink into insignificance when compared with that profusion of kindness and generosity which you have display-

ed towards that great and glorious object, which is dearer to me than life—the diffusion of the Gospel in the Islands of the South Seas. The Master must precede the disciple, and the servant give place to his Lord. With me the romance of youth has long passed away, and all is now become sober and serious reality. I feel daily more and more that life, and health, and all things are desirable and valuable, chiefly as connected with the service of God in the Gospel of Christ. My sun hath somewhat passed his meridian, and I find that now there is not an hour to be lost; while it is yet day, I must about my Master's business, and he who helps me onward is twice my friend.

The leading design of my present voyage to the South Seas is detailed in that portion of the following publication which is ascribed to me—a portion which, I am fully aware, presents but slender claims to public notice, unless as connected with that design. Amid the hurry and distraction of the present hour, and the tumult attendant on preparation for our departure, and the manifold occupations of the last few weeks, there was little leisure and less quiet, and not much disposition for intellectual labour, or the refinements of composition. As it is, I now present it to you, and hope you will receive it as a humble token of grateful and affectionate remembrance. I am also pleased with the privilege of presenting, at the same time, the other articles which accompany it, and which, I hope, may contribute to divert attention, somewhat, from a too severe and undivided notice of that which falls to my share.

The whole service is here given in order. This circumstance is somewhat extraordinary, but so was the occasion. By this means the pleasures of that memorable night will be multiplied, and the impression, in a small degree, diffused over a wider surface. I feel very confident that this will supply not a little gratification to multitudes of the friends of Missions generally, and especially of this my particular division of the field—the South Seas. From the Addresses of my beloved and honoured brethren here recorded, I anticipate that some

pleasure and much good will result. May the blessing of the Most High accompany them to every reader! Is it too much to expect that the beautiful, the affectionate, the appropriate, and devout supplications here contained, will be offered up afresh by thousands of readers at a distance? If this be realized, the end of their publication will be answered; if not, it will principally, but not wholly, fail; for it will be a comfort, in after months and years, to my companions in voyaging and labour, and to myself, in seasons of discouragement and depression, to sit down and peruse those prayers afresh, and to think that they have been already presented to the God of Heaven, and recorded before the eternal throne. I do also persuade myself, that the exquisitely beautiful and most appropriate hymns will excite much interest amongst young people of both sexes, and stir up a spirit of Missions in their tender bosoms. The Lord of the harvest grant it, for his name's sake!

In conclusion, I would beg you and all my friends to cherish moderate and reasonable expectations respecting my exploratory voyage. You will doubtless remember that we are only instruments, and that no undertaking, however well devised, liberally supported, and zealously conducted, and prudently executed, can succeed without the Divine blessing, or beyond the measure of that blessing. "It is not by might, nor by power, but by his Spirit;" he alone "giveth the increase." He has, nevertheless, connected means with ends; the former are ours, the latter his own. He has conferred high honour on you, beloved brethren, and upon other British Christians, in making you and them the instruments of his goodness, and the heralds of his mercy, to nations still sitting in the region of the shadow of death. Oh! brethren, be sensible of this. To promote the cause of Missions is Britain's first duty, true glory, and best interest!

I came to England in "weakness and fear, and in much trembling;" but the cordial welcome with which I was greeted, the kind acceptance with which my imperfect public services were every where received, the manner in which my missionary labours have been ap-

preciated, the cordial approbation with which my plans of promoting the work of Missions have been approved, and the signal liberality with which they have been supported, have all tended to encourage my heart, and to cheer me on in the course which Providence has marked out, and to follow which is felt to be not more my duty than my choice. With this course and this cause I am now identified. Need I say, that in this service I am seeking not my own but my Master's glory? I beg distinctly, deliberately, and solemnly, as in the sight of God, to avow, that I am not conscious of having in view any selfish object which in this world can be of the slightest benefit to me!

If after many years' bitter experience and frequent deception, I know any thing of my own heart, I leave my country with a single eye, with a single aim; and I therefore go forth with the promise of God to Moses for my support: "Certainly I will be with thee." But next to the Divine presence, approbation, and aid, I desire the prayers, confidence, and co-operation of his people; I rely upon the enjoyment of them, and feel assured I shall not be disappointed in my expectations.

It may be that I am looking on the spires of the metropolis, with all its greatness and glory, and the banks of the Thames, with all its wonders, wealth, and beauty, for the last time, and that I "shall return no more, nor see my native country." Great, of course, are the perils that await me. I may not again come back to rejoice at the first sight of the lofty cliffs and lovely plains of Old England: well, the will of the Lord be done! I shall be entombed in the ocean, or sleep in a foreign land, in the Isles of the South, on the field of my labours, and among the graves of my children! Should this be the case, it is a matter of sincere satisfaction to leave behind me this small memorial of my strong affection; but, on the other hand, should the Lord preserve my life and prosper my undertaking, I may yet again return to tell of his goodness, and to receive the gratulations of you, my Christian brethren and beloved friends. Time alone can reveal the will of Heaven. I would

wait that revelation in the spirit of holy submission, love, and obedience.

Finally, brethren, farewell! Pray for us—O pray for us! We are now rapidly moving down the river, surrounded by the Directors and a multitude of faithful friends, who, in the true spirit of Christianity, are come to "accompany us unto the ship," which lies off Gravesend. Another hour or two, and we part; they return to their avocations, and we pursue our voyage. This moment of excitement will have passed away as a vision of the night. To one and all I now say—adieu! To friends in England, Scotland, Ireland—Farewell! Farewell! Peace be with you! Peace now and evermore! Peace and prosperity to the Churches of Christ—peace and prosperity to my native land!

THE MISSIONARY FAREWELL.

YES, my native land, I love thee!*
All thy scenes, I love them well;
Nor for aught do I reprove thee,
Though I bid thee now—*Farewell.*
Can I leave thee,
Far in heathen lands to dwell?

Home! thy joys are heart-entrancing,
Joys, no stranger heart can tell!
Home! my thoughts to thee are glancing;
Can I say to thee—*Farewell?*
Can I leave thee,
Far in heathen lands to dwell?

Scenes of sacred peace and pleasure,
Holy day, and Sabbath bell,
Sweetest joys, and richest treasure!
Can I say a last—*Farewell?*
Can I leave you,
Far in heathen lands to dwell?

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* This and all the following Hymns are taken from Campbell's "Comprehensive Hymn Book," published by J. SNOW, Paternoster-row, London.

Yes! I hasten, though full sadly,
From the scenes I love so well;
Grieving, still I leave them gladly,
Home and native land—*Farewell!*
Pleas'd I leave you,
Far in heathen lands to dwell.

I to God would be approved:
On the mountains I would tell
How he died, God's Son beloved,
To redeem a world from hell:
Home! I leave thee,
Far in heathen lands to dwell.

Bear me on, thou restless ocean!
Let the winds my canvass swell;
Heaves my heart with warm emotion,
While I go far hence to dwell!
Home! I leave thee;
Native land—FAREWELL! FAREWELL!

J. WILLIAMS.

On board the *City of Canterbury*,
Steam Vessel.—April 11, 1838.

PROPERTY OF
PRINCETON
THEOLOGICAL

VALEDICTORY SERVICES.

These services excited a very intense interest. Six o'clock was the appointed hour for the meeting to commence, but people began to assemble so early as three in the afternoon. After the opening of the doors, the Tabernacle soon became considerably filled. By five the spacious building was densely crowded by one of the most respectable assemblages that ever met within its walls. Hundreds upon hundreds continued to flock, and press for admittance, but without success.

Arrangements had been made at the Tabernacle House for the neighbouring ministers, for the missionaries, and others, to take tea at four o'clock. At six, William Bateman, Esq., Manager of the Tabernacle and Tottenham-court Chapel, and Chairman of the Board of Directors, took the chair, and the service was commenced, by the Rev. Edward Mannering, giving out the following

HYMN.

For his name's sake they went forth.—John iii. 7.

Who are those that go with gladness
Far from friends and native land?
By the world 't is counted madness,
But they do not understand:
God is with them,
And they go at his command.

These are citizens of Zion;
Once they loved the world alone:
Now his promise they rely on
Who has claimed them as his own;
And he bids them
Go, and make his mercy known.

Theirs are toils, and theirs are dangers,
While they traverse land and sea;
Far from home, 'midst foes and strangers,
Is their lot ordained to be,
While they publish
Grace to sinners, rich and free.

Grace be with them, truth and mercy,
In the work they have to do;
Theirs an awful controversy—
Awful, and yet glorious too:
Grace be with them,
To whatever clime they go!

Blessings from the Saviour speed them,
And make every burden light!
May the hand of mercy lead them
Safe to yon celestial height,
Where for ever
All is pure, and all is bright!

INTRODUCTORY PRAYER.

REV. J. P. SMITH, D.D.

GREAT art thou, O Lord, in the churches of thy saints! Unto thee shall the vows be paid which thy children have made in the time of their distress and anxiety. The encouragement of mercies bestowed shall awaken confidence, united with gratitude. And now we are permitted to unite in approaching thy holy throne with thanksgiving, supplication, and intercession. What hath God wrought!

We praise thee, O Lord, that thou reignest, and that thou wilt reign, with uncontrollable power, with wisdom which shall meet every machination of thine enemies, and with that overflowing grace which triumphs through righteousness unto eternal life, by Jesus Christ our Lord.

Glory be to the Father, and to the Son, and to the Holy Ghost—the one God, for the eternal purpose of love, for the holy law, for the plan of redemption, for the preparatory dispensation of Moses, and of the prophets; for the arrangements of that providence by which thou didst prepare the nations of the earth, and adjust all temporal events to the most suitable point of time, when thou didst send forth thy Son, made of a woman, made under the law. We praise thee, O Father, for the Divine testimony borne to him; for his doctrine and his example; for his holy obedience, by which he magnified the law, and conferred honour upon it; for his expiation of sin by his sufferings, and death, and atonement; for his resurrection, and exaltation, and his reign in glory; for the progress of his kingdom; for the pouring out of his Spirit; for the preservation of his truth through so many ages of apostacy, corruption, persecution, carnality, lukewarmness, and manifold enmity.

We praise thee, O God! we acknowledge thee to be the Lord; and we ascribe thanksgiving, and honour, and glory, and majesty, and blessing, with gratitude to thee, for the thousands and millions who have found mercy. Blessed are our eyes, for they see, and our ears, for they hear, the glorious things which our fathers would have exulted in, but were not permitted to witness. Blessed be

God, that in these latter days thou hast raised up a spirit in the minds of thy servants; thou hast awakened sympathy to the long-neglected duty of caring for the world at large; and thou hast, in our time, effected what the most sanguine hopes would not, a few years ago, have dared to look for. Praise to thy name for the triumphs of thy truth in the different regions of the world to which missionary operations have been directed! Glory for ever be to God, that many have been brought out of darkness into marvellous light, and from the power of Satan into the kingdom of the Lord Jesus Christ, to experience the pardoning and purifying efficacy of his blood, and to be made partakers of the inheritance of the saints in light! Especially, amid so wide a field of delightful considerations, we bless thee for the association which this meeting holds with the islands of the great Pacific Ocean. How wondrous thy mercy there! O, how should we be humbled, how should we be quickened and encouraged! O Lord, we do not presume to think that by our prayers we can work upon thine infinite mind, or produce an effect upon thy disposition; for we know that thy counsels of old are faithfulness and truth, and that thy love is infinite. We praise thee that thou hast united success with prayer; that thou hast made it our duty, as it is our high privilege, to inquire of thee; to plead at thy footstool; to entreat thee to arise, and show the glory of thy face; to make thy cause a praise in the whole earth. We bless thee for the union of the faith of Christians, and for the express supplication of thy children in connexion with the grand success promised in thy word. We praise thee, that weak,

and poor, and feeble as we are, we are permitted to join with the universal Church of God on earth, and with the glorified Church in heaven, in crying, How long, Lord, how long shall thine enemies triumph? How long shall Satan, anti-Christian apostacy, heathen corruption, Mohammedan imposture and wickedness,—how long shall corrupted and abased Christianity,—how long shall the many evils which we see, exercise their dreadful influence upon the understanding and the passions of men? But thou hast determined to overcome these evils, and thou hast fixed the instrumentality—the preaching of the Cross.

Now, then, as we are come together to commit to Thee our beloved brethren, and their families and associates, who are going upon this great expedition of pity and mercy, great God, we beseech thee to pour upon this great assembly the Spirit of grace and supplication! Grant to every mind an appreciation of the important object! Grant to every soul a tender love for the souls of fellowmen, a just and scriptural estimate of the method that thou hast appointed for making known thy way upon earth, and bringing the heathen to the love of Jesus! O grant that every heart may be moved to social union and fellowship with our beloved friends of whom some of us have taken leave, and with whom the majority of us must take leave this evening! O God, to thee we commit them; and we rejoice that thou art every where present. They cannot go from union with us at the throne of grace; they cannot go from oneness of mind and spirit with their brethren and sisters here, who, while they are in opposite

parts of the globe, still will hold fellowship with them by the Spirit of grace and of supplication.

Heavenly Father, smile upon the addresses and various exhortations which shall this evening be delivered, and let an impression be made upon every mind here that shall be productive of sanctification in our hearts, of renewed devotedness to thee, of more constant, and fervent, and assiduous exertions, and of all those blessed results which, in the heavenly world, shall unite us indissolubly to our beloved friends, and shall lead us with them, and the missionaries who have gone before, and who may follow after, and who, in every part of the earth, have erected the standard of the cross, to unite before the throne, to unite with the countless multitudes redeemed from among men, to unite with the angels who never sinned, and to say, Blessing, and honour, and glory, and power, and might, and majesty, and dominion, be unto Him who sitteth upon the throne, and unto the Lamb that was slain, and who hath redeemed us to God by his blood.

Now, Lord, pour upon us the spirit of love, of faith, of submission, of confidence, of united humiliation, and yet delightful expectation, resigning all to thy sovereign disposal, and rejoicing that thy will shall be done on earth as it is in heaven. Come, then, Lord Jesus, come quickly! Come, by the grace of thy Spirit, and fill every heart, and prepare the way for thy progress throughout the earth! Send forth thy light and thy truth! Glorify thy name!

Now, our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath

given us everlasting consolation, and good hope through grace, comfort our hearts, and especially the hearts of our beloved missionary brethren and sisters, and stablish them and us in every good word and work, to the praise of the glory of his grace! Amen.

The CHAIRMAN then rose and said, I must apologize to you for having taken the chair upon the present occasion, but I felt it to be an imperative duty. I was induced to accede to the wishes of my friends, on various grounds. I have been appointed chairman of the Board of Directors of the London Missionary Society for the current year, and I am unwilling that my friends, Mr. and Mrs. Williams, should suppose by my refusal now to preside that there is a want of respect to them. I have also the consolation of knowing that the duties which will now devolve upon me will be but trifling. Thus much for myself; but I cannot resume my seat without recalling to your recollection what took place forty-two years ago, when it was announced from the pulpit of this place, that the Missionary Society would commence its operations in the South Seas. What has God wrought subsequently to that time! What has been the effect of the mission in that part of the world! Our beloved friend is here this evening to remind you of his labours in that part of the heathen world to which he was sent, and where such beneficial results have accrued. He is not now about to depart to Otaheite only, but to explore islands yet unknown. We hope and trust

that he will be successful ; and that we shall have the happiness of hearing, by the goodness and mercy of God, that he has been instrumental in unfurling among them the standard of the Cross ; that from time to time we shall hear of results similar to those which have warmed the hearts of Christians in this country, and tended so much to promote the missionary cause. I apprehend that the successful efforts made in the South Seas have been the means of impressing British Christians with the importance of missionary labour. Having said thus much, I will now call on the Rev. Wm. Ellis to furnish a statement of the rise, progress, and future prospects of the mission in the South Seas ; and in doing so, I apprehend that you will all agree with me, that no individual can be found who could give that account with more propriety than he, having laboured there for so many years ; and I feel grateful that he is with us this evening.

Allow me, in conclusion, to remind you of the enlarging sphere of the Society's operations, and the consequent increase of expenditure. It is a fact, that this year upwards of sixty individuals will be sent forth to various regions of the world, to promote the knowledge of the Redeemer. This circumstance calls for gratitude and praise to the Lord of the harvest. Let us, therefore, sustain them by the prayer of faith, and by generous contributions.

ADDRESS

BY THE

REV. WILLIAM ELLIS,

On the Origin, Progress, and Future Prospects of the South Sea Mission.

My Christian Friends,—The present is one of those occasions of deep and holy joy with which the Church has been but rarely favoured. Half a century has nearly passed away since a meeting was convened for a purpose similar to that in connexion with which we are now assembled. It is true, that during this period our vessels, at the call of patriotism, or of fame, or for the purpose of advancing the interests of science or commerce, have gone forth; their canvass has whitened the waters of every sea, their banners have floated on every breeze, and their exploits have enhanced our nation's glory. It is true, that a southern continent has during this period been discovered, and the question of a north-west passage from the Atlantic to the Pacific has been answered. In addition to these achievements of science, our commerce has been extended to every port, to almost every creek or bay; and there is scarcely a continent or island, a city or town, or village, in any part of the habitable globe, in which the traveller will not now find evidence of British enterprise, industry, and skill.

The advancements of science have favoured this intercourse between nations the most remote: distance is almost annihilated, and, in regard to the means of communication, we are now nearer to India than we were to America fifty years ago.

But, though all these efforts have been put forth for what the nation has considered its highest and most important objects, no Missionary Ship has left our shores, no vessel has departed from any of our ports for the sole purpose of conveying the light of Divine truth to the nations, and carrying to the utmost ends of the earth the messengers of mercy. No vessel, since the departure of the Duff, in 1796, has left England for these important purposes. At the period referred to, meetings in kind similar to the present were held in this city, and in this neighbourhood, and in those services—a Haweis, an Eyre, a Hill, a Wilks, a Love, a Williams, a Hunter, a Brooksbank, a Townsend, and a Platt engaged. The impressions left by the services preceding the departure of the Duff were retained by these venerated men in all their vivid distinctness, and with much of the holy intensity of feeling which they produced at the time; and they were retained by thousands who shared in the holy joy they produced even till the latest period of life.

These honoured men have finished their course; they have closed their labours; they have entered on their reward and their rest; and they not only beheld before they departed from the scene of their labours, success attending those labours far beyond what in the most sanguine moments of their brightest hopes they expected would be

realized, but we have reason to believe that they have had the happiness of welcoming to the realms of glory and blessedness the purified and ransomed spirits of those who were brought to the knowledge of the truth, and to the exercise of faith in the Lord Jesus Christ, through the tidings borne by the messengers conveyed in the ship which they on those occasions met together to commend unto God in their prayers.

The great Head of the Church, my Christian hearers, is granting unto us at the present time a privilege similar to that which they enjoyed. Another *Missionary Ship* is now on the waters. The cargo of that ship consists of the elements of useful knowledge—books for the purpose of communicating Divine instruction, copies of the Holy Scriptures; and in addition to these, this vessel is about to bear a band of holy and devoted brethren, who are going far hence to the heathen, to proclaim amongst them the unsearchable riches of Christ. The vessel thus freighted, and bearing a far more important cargo than ever the fleets of our merchants conveyed from our shores, is about to follow the track of the Duff to the far distant islands of the sea, and we meet on this occasion to testify our deep solicitude in the success of this holy enterprise; to assure our honoured brother, who is about to lead this devoted band to the field of their labours, of our entire confidence, of our sincere affection, of our fervent desires unto God on his behalf. We meet thus to encourage his heart, to endeavour to brighten his prospects, by assuring him that whatever difficulties may attend his progress, we will bear him on our hearts; that he is not alone, is not going

forth unaided by the sympathies and prayers of his brethren who remain behind. We meet together for the purpose of thus encouraging him, and commending him and his beloved family, and the companions in his future labours, to God, and to the word of his grace, and bidding them God speed in the important enterprise on which they are about to embark.

It may not be unsuitable on the present occasion briefly to glance at the remote part of the world to which they are destined, and the work which has been commenced and carried on there —a work which God has signally favoured, and on which His blessing continues to rest; a work which, we believe, will not only be continued, but will be the means of extending the glorious change which has commenced there to islands still more remote, until all the islands that spot the bosom of the ocean shall be enlightened by the truth, and pervaded by the principles of the Gospel of the grace of God.

I need not now occupy your time by describing the circumstances which led (about sixty years ago) to the discovery of the island of Tahiti, and the group called the Society Islands, or the circumstances under which they were subsequently visited. I will not allude to the vivid and delightful impressions produced by the fascinating accounts given of the beauties of the country, the salubrity of the climate, the fertility of the soil, or the prolific richness with which nature had there poured forth her bounties, of the comparative simplicity of the manners and customs of the inhabitants of the islands, of the imagined happiness in which they dwelt, and of the theories which

were deduced from these reports of the compatibility of a state of nature with a high degree of enjoyment, All these visions have been dissipated by the evidence of truth adduced by those who have gone and dwelt amongst them. You will recollect, that after they had been visited, after curiosity had been excited, from one end of the kingdom to the other, and most amply gratified, after the purposes of science had been answered, and it had been discovered that there were no mines of gold, that there was nothing to tempt the cupidity of commerce, or induce the investigator of nature to revisit them, they were about to abandon them, and leave them, not only the victims of that superstition under which they found them, but a prey to the vices and evils which our countrymen had left among them.

At this time the attention of the Founders of our Society was directed to the Tahitian and Society Islands, the Marquesas, and the Friendly Islands, and the interesting group called the Pelew Islands. The first effort made by the Society was to purchase a ship. With the furnishing of that ship with stores for the commencement of the mission, and the embarkation of upwards of thirty individuals; with the history of the interesting voyage of the Duff; the circumstances under which the missions in Tahiti and other islands were commenced; most of those I address are familiar; but, for the purpose of magnifying the grace of God, of exalting the Gospel, as the grand antidote to wretchedness, allow me to direct your attention to the state in which our brethren and fathers, who preceded us in this work, found the people, of whom these interesting accounts were given, It is true they found

the country, as described, one of the most charming ever presented to view; the climate salubrious, verdant, and lovely: all this is true, and I would not for a moment detract from the impression produced by the statements of these navigators.

But what was the state of the people? The land was full of idols, from the house of the highest chief to the hut of the lowest peasant. From one end of the group to the other there were to be found the idols of individuals, the idols of families, the idols of districts, and the idols of the nation. I need not say that the idols are graphically describeg by the pen of inspiration, which declares, "Eyes have they, but they see not—ears have they, but they hear not—mouths have they, but they eat not—feet have they, but they walk not;" and in reference to which, it is added, They that make them are like unto them—they were altogether rude, senseless, shapeless objects. The land was not only filled with idols, but with idol temples; every point of land which projected into the sea was generally surmounted by a heathen temple; every lovely valley was generally disfigured by the rude marae erected there for the purpose of idol worship. Whether you travelled across the mountain range or the deep ravine, along the sea-shore or the verdant valley, you saw the temples of the idols of the country. It was also a land of priests—but they were priests of darkness; you would scarcely find a family in which some member of it was not a priest. If I were to select one designation by which the inhabitants of the Tahitian and Society Islands, as compared with those of other groups in the Pacific, might be characterized, it would be that they were

a nation wholly given to idolatry. Their rites were of the most sanguinary kind. You are aware of the horrid circumstances under which human sacrifices were offered, and of the frequency with which they were presented; this was the *religious* state of the people, a state peculiarly distinguished by barbarity, degradation, and cruelty.

Their *social* state was not better. You have heard of the extent to which infanticide prevailed amongst them. Our honoured brother who has been there, and who is about to return, has himself had an opportunity of conversing with individuals whose own hands have been imbrued in the blood of not fewer than eighteen of their own innocent offspring. The crime existed to such an appalling extent, that but for the character of the parties who had communicated the information, we could scarcely believe their statements to be consistent with truth. Other parts of the system were equally cruel; not only did they murder their children, but the helpless and aged were often destroyed. They were pierced with a spear, they were buried alive, they were starved to death, in order to avoid the inconveniences of nursing or attending to them in sickness or old age. War, you have heard, is the delight of savages—war prevailed among the inhabitants of the South Seas —war and superstition appeared to be the great objects of their lives, and war was carried on with the most unrelenting cruelty; wars of extermination were pursued under the influence of the most implacable hatred and malice. These are some of the chief points of the character or state of the people, as they existed at the time when the mission was commenced among them. Men appeared

demons in human form, and women appeared an odious personification of all that is impure and cruel. This was their social character.

You may think, perhaps, that the picture has been darkly coloured, and that Tahiti must have been a gloomy place—a dark spot amid the isles of the sea; but such was not the fact, this was the condition not only of Tahiti and the adjacent islands, but of all the islands which spread over the bosom of that vast ocean, from South America on the one hand, to New Holland on the other, from the junction of America with Asia on the North, down to the furthest extremes in the South, where Islands have been discovered. The description given of the Tahitians is equally applicable to the hundreds of thousands of immortal beings by which the other islands were peopled.

It was among this people, in the centre of all this vast expanse of degradation, superstition, cruelty, and murder, that our brethren commenced their labours. If you take a map of the Pacific Ocean, and look over the space from South America on the one hand, to New Holland on the other; look at the islands from Easter Island and the Marquesas in the East, and the Sandwich Islands in the North, the Austral Islands in the South Sea, the Society Isles in the midst; look still farther West, and you will perceive the Hervey, the Friendly, the Navigators, the Fijii Islands, the New Hebrides, New Caledonia, and afterwards New Guinea, with Tahiti in the centre of this vast expanse of the ocean, and the numerous islands thus spread over its bosom; and when you have surveyed the map, and borne in mind the description I have given you, you will

have some idea of the field in which our honoured predecessors commenced their labours. Many whom I am addressing took too deep an interest in that mission, watched its progress with too much solicitude, waited with too much anxiety for intelligence to allow their children to be uninformed as to the progress of that mission, the trials which attended it during its early stages, the long night extending to nearly sixteen years, during which their brethren laboured among the people, and remained without fruit to encourage them in their labours. Many of those whom I am now addressing are not only familiar with this, but with the wonderful manner in which God has shown that his ways are not as our ways, nor his thoughts as our thoughts. When our hopes were almost gone, and the prospect threatened ultimate and complete failure, God made bare his own Almighty arm, put his hand to the work, showed that it was not the work of man but of God, by producing that astonishing, entire, and universal change, which led to the overthrow of idolatry, the reception of instruction, and the establishment of Christianity among the Tahitian and neighbouring islands.

After the rapid glance I have taken of the state of that people at the time our brethren arrived, allow me, in contrast therewith, to present to your attention the state of the islanders now.

Throughout the entire group called the Georgian and Society Islands, and others within some hundred miles around that group, which, at the time our brethren landed, were full of idols, there is not now a single idol to be found, and I was about to say, not a temple, or a vestige of a temple; but the ruins of a few temples, standing on projecting points of

lands, in uninhabited parts of the country, may still be seen. The relics of some temples form the foundations of the sanctuaries of God—buildings in which assemblies as large as that now before me are accustomed to meet, and to call upon his name. You find them not only made the foundation of buildings for the worship of God, but levelled, and constituting the solid foundations or floors on which large schools are erected, and in which hundreds of children are daily assembled to read, in their own language, the wonderful works of God.

In addition to the destruction of the idols, there is now not to be found a single priest. The priests became members of our churches, teachers of our schools, helpers to the missionaries ; or they have become native missionaries, who have gone forth to preach that faith which they long laboured to destroy. I take this opportunity of stating, as manifesting the power of Divine grace, that among the men who had been the most devoted priests of idol worship, were found, after the Gospel had been established among them, some of the most efficient and devoted helpers of the early missionaries.

There is not only no idols, no temples, and no priests, but there is not a single heathen rite publicly maintained among them: all have passed away as if it had been a vision, all is now only a matter of history or tradition among them. If we be asked now, in the language of the prophet, "Hath a nation changed its gods?" we answer, A nation hath changed its gods ; and we look to the entire rejection of idolatry, and its accompaniments, in the islands of the South Sea, with perhaps one or two exceptions, as an earnest of

what will take place in India, in China, in Africa, and in every other part of the world, when the time shall come that the Redeemer shall reign from the river to the ends of the earth.

Not only has their idolatry been entirely destroyed, but they have been raised from the abject state of wretchedness and degradation to which idolatry had reduced them. Science did nothing towards this end. Philosophers, who went out to watch the transit of Venus, did nothing towards this. Their early visiters sunk them still lower, and left them in still more affecting wretchedness and degradation than they found them. But the missionary raised them; the principles of that Gospel which the missionary carried purified them; the missionary elevated their moral character; and though the missionary still has to deplore the remains of that depravity which nothing but the grace of God can subdue, yet he can point to Tahiti and the adjacent islands, as irrefragable evidence of the influence and power of the Gospel for raising the most polluted and degraded people to a state of moral rectitude, corresponding with that, I hesitate not to say, which will be found among an equal portion of many parts of the population of our own country. Marriage was unknown among them, but it has been introduced, and prevails universally. All the household comforts, all the domestic happiness that flow from it, not only exist, but are extensively enjoyed by the inhabitants of those lands. Their children are now no longer destroyed, but are cherished with all the tenderness that the kindest Christian parents could bestow. The aged are no longer buried alive, nor left to perish for want, nor transfixed by the spear for the purpose of

relieving their children from the trouble of taking care of them; but they are nursed; their wants are supplied; medicine is administered; and persons in many places are appointed to visit them, to read the Scriptures, and to pray with them. And while they thus smooth their passage to the grave, they endeavour to open to them the passage leading to a glorious immortality. These are the advantages which have resulted to them in their social state. Their language was rude and unformed; letters were altogether beyond their comprehension; but their language has been reduced to a system; orthography has been given to it; books have been printed in it. Schools have been established; the natives have been taught reading; the holy Scriptures have been translated, and are now in circulation amongst them. The press has been at work for a number of years; and in addition to other things, they now have the commencement of a periodical literature, diffusing intelligence, and, we trust, piety also, among all classes of the community. There were, according to the last accounts received from the islands, upwards of 15,000 scholars under instruction, besides those who had received instruction in previous years. I will only mention one other fact illustrative of the change, and that is, that there are in these islands *eighteen* Christian churches. The returns from many of the islands have not been made for some time; but according to the last returns there were between two and three thousand natives who were in fellowship among these eighteen churches.

In the progress of the mission there were many trials to be endured; trials arising from various quarters. One heavy trial sprung from

the natural indolence of the people ; but this was partially removed when that great change took place to which I have adverted. When the majority adopted Christianity, only a few experienced its power, and the mere profession of Christianity could not restrain vicious propensities. Another source of trial was the introduction of foolish heresies among them, and a third source of trial was the existence of civil war. But the most formidable difficulties have not been found to arise from the natives themselves. With all the drawbacks incident to their defective Christianity, the greatest impediments have arisen where we ought to have expected the greatest encouragement and aid. The greatest discouragement has arisen from the unprincipled seamen, who, for the purpose of gratifying a depraved propensity, have left their vessels, settled among the natives, and created vast mischief; the power of man to do mischief is amazingly greater than his power to do good. One wicked man among a people like the South Sea Islanders is capable of effecting immense mischief. Another source of evil has arisen from the introduction of ardent spirits. That has been carried on with an industry most shameful, and has required, on behalf of the natives exposed to its deadly evils, the tenderest sympathy, and the vigorous efforts of Christians to check the evil.

But notwithstanding all this, I am happy to be able to state, that the Lord has not forsaken the work of his hands. During the last few years, many throughout the islands have embraced the Gospel. Within the last two years the Lord has put his hand a second time to the work ; and

appears to have revived his work in the midst of the years. By the gracious outpouring of the Holy Spirit, the missionaries have reason to believe that there has been a revival of the work of grace on the hearts of multitudes of the people. Numbers in Tahiti have flocked to the places of worship, and many are desirous of enrolling themselves among the disciples of the Lord.

There is one other feature, connected with the history of this mission, to which I will briefly advert, namely, that the islanders have shown the great principle of the Gospel to be one of self-propagation, and the spirit it implants to be one of self-consecration. No sooner did they themselves understand the Gospel, and feel its power in their own hearts, than the prayer was offered up that God would graciously have compassion on the ignorant around, and efforts were made for the purpose of communicating to them that knowledge which they themselves possessed. In addition to this, they came forward, expressing their readiness to go and tell others of the name of Jesus, and point them to the Lamb of God who taketh away the sins of the world. It is a pleasing fact, that there is no group of islands within about three or four thousand miles of Tahiti, now favoured with the light of the Gospel, which has not in part, if not altogether, been thus visited through the instrumentality of the Christians of these islands. The Paumotu or Palliser, the Marquesas, the Austral, the Hervey, and the Navigators' Islands, have received the Gospel through their labours. They assisted in introducing Christianity into the Sandwich Islands, and were the pioneers of our Wesleyan brethren in the Friendly and Fijii Islands.

God has eminently honoured the native Christians as the means of diffusing the Gospel far and wide amongst the nations of the Pacific. I have great pleasure in stating, that at no period in the history of the missions in the South Seas have the stations been in a state more encouraging than at the present time. In the island of Rarotonga between three and four thousand persons assemble for worship every Sabbath-day; and nearly three thousand children are receiving instruction in the schools. At the Samoa or Navigators' Islands there are not fewer than 15,900 persons under instruction, in connexion with our different stations. The last accounts state, that on Savaii there were 3000, on Manono 400, on Upolu 6500, and on Tutuila 6000.

A number of the native converts in these islands are now united in church-fellowship; and when we contemplate the short period during which the missionaries have been engaged in their labours, we cannot but thank God, and take courage.

I have thus endeavoured briefly to present to your attention the origin, and the results of the work of God among these distant islands. We rejoice in the opportunity now afforded us of reinforcing the stations which already exist, and of making increased efforts to render them still more efficient for retaining the Gospel among themselves, and of extending it to others. In connexion, therefore, with this object, we contemplate the departure of our honoured brethren; some of whom are going to Tahiti, to reinforce our first station; others to Raiatea; some to the

Marquesas, others to the Hervey Islands, others to the Navigators' Islands; that important group which is supposed to contain a population of from 120,000 to 150,000; and where those at present under the influence of the Missionaries exceed to 15,000, a number greater than the inhabitants of Tahiti and the Georgian Islands together. In addition to this, we are looking to those important groups which form part of the chain that stretches across the Pacific, from the Marquesan Isles in the east, along by the Society Islands, the Navigators, and Friendly Islands, still further to the west, through the New Hebrides and New Caledonia, where they approach New Holland on the south, and extend by New Britain and New Guinea, to the Asiatic Archipelago, where our missionaries will meet their brethren from America and England, extending their operations eastward from Singapore and the Straits, till they unite and form one vast chain of missionary stations from America across the Pacific Ocean, and the various tribes shall form one holy brotherhood, united in the spirit and principles of the Gospel of Christ.

These are the ultimate effects which we contemplate in sending forth our beloved brethren, now about to proceed to the places of their destination.

They are not going to a part of the world in which there will be no difficulties. Our honoured brother who is to lead them forth, is aware, to some extent, of these. Difficulties existed at the commencement of the mission, difficulties exist now, and may be expected to continue. The chief difficulty is, not the idolatry or the ferocity of the natives, but will in part be found to arise from the

unholy influence exercised by our countrymen, or others from civilized countries, who may go among them. After the missionary has braved the danger of venturing among cannibals and savages; has landed and dwelt safely among them ; has secured that protection for the white man, without which no one would dare trust himself on their shore ; those who go for the purposes of trade and commerce prove sources of the greatest trial to the missionary, and of most extensive and destructive injury to the people.

There are difficulties also to be experienced of another kind. I allude to the vigorous efforts now put forth by the Roman Catholic church, in sending missionaries to the islands of the Pacific, entering the fields of labour we have occupied so long, and endeavouring to turn the people from the faith and simplicity of the Scriptures to the unmeaning rites and ceremonies connected with the Romish church. Within the last two or three years the most vigorous efforts have been made to introduce popish missionaries to Tahiti, and other parts of the Pacific, occupied by Protestant missionaries, and to islands where there were native teachers from our stations. In reference to the latter they have succeeded ; our native teachers have been obliged to retire and leave the Roman Catholic missionaries there. I understand, by persons from the islands, that on almost every eminence in the Gambier islands they have planted a cross, and accustomed the people to cross themselves ; and that they have baptized vast numbers. In a Catholic journal which I receive from France it is stated, that one of the Romish missionaries has returned, has had an audience with the Pope

and the Cardinals at home. This missionary is about to return, accompanied by a number of other priests; they are taking out a handsome present for the purpose of exciting a strong impression in their favour. It is said that the Pope is sending out a handsome dress as a present to the king, and another to the queen, and to confirm them, I suppose, in the new faith, he is sending a marble statue of the holy Virgin.

I have no objection to the Roman Catholics commencing missions in the South Seas; there are many islands still destitute of missions from any church; but it is cowardly and mean, and betrays a spirit entirely incompatible with every just and honourable feeling that belongs to the missionary cause, to come to stations which others have occupied for so many years. There are fields open before them which we have not occupied—why not send their missionaries there? why not break up new ground? Why not send their missionaries to New Guinea, to the Caroline Islands, or to others with which Catholic countries are connected? Why confine their efforts to obtruding themselves upon stations where others have laboured, in some instances, for forty years? I have mentioned this circumstance in order to excite the sympathy of friends at home—to show the kind of difficulties that are to be expected—the necessity there is for keeping our loins girt and our lamps burning—for uniting in earnest, fervent, and persevering prayer that He, in dependence on whose protecting care this work was commenced, that He at whose bidding the first brethren went forth and still continue to labour, may watch over the cause, may preserve the infant churches of the Pacific,

may fix them firm on the Rock of ages, against which the gates of hell shall not be able to prevail, and may honour them to be the instruments of diffusing a knowledge of the Gospel to the uttermost ends of the earth.

We meet on the present occasion under not ordinary circumstances—I trust the Holy Spirit is present with us. There are, no doubt, many here who are deeply affected by the solemnities in which we are engaged; who look at the brethren and sisters before us, some of whom they never saw before, and whom, perhaps, they never expect to see again in the flesh, and on whose behalf their emotions are now most delightful and intense. There are many to whom this occasion is one of deep interest, but perhaps to no one is it more so than to myself. It was my privilege more than twenty years ago, to go forth as a missionary of the cross to those distant islands, to bear my humble testimony, in the name of Jesus, to aid in carrying forward the work in which my predecessors had been honoured to engage. It was my privilege to aid the progress of the work during one of the most interesting periods of its history; it was my happiness and honour, and I take pleasure in thus publicly stating it, to be associated with my honoured and beloved brother, who, like myself, was called from the field, but who has now the delightful prospect of re-entering it. I esteem it matter of devout acknowledgment to God, that he has that prospect. No event that may transpire among the present generation of the inhabitants of Tahiti and the adjacent islands will cause a deeper thrill of holy delight than will be experienced when tidings shall be conveyed to their shores

that a vessel is approaching, on board of which their honoured, revered, and valued friend and teacher, is returning to them again. I can well imagine the thrill of ecstacy with which the shout will run along the beach on which the gathering multitudes will throng to bid him welcome. He goes forth attended by many prayers and much affection ; I am sure this will be grateful to his heart, and will encourage him in his labours. I should have been happy had my course been directed, as his is now, back to those islands. Some years ago I felt it my duty to propose to the Society, as he has done, to return to those islands, to accompany a number of missionaries thither to assist in settling them in their respective stations, and either to remain or return, as circumstances might then determine ; but the Directors of the Society thought it was my duty to remain in this country, and Divine providence has still appeared to indicate that I should continue here. But though we are thus called to occupy different fields, I rejoice that we are engaged in one cause, and I trust aiming at one object, that we are animated by one spirit, and depending on one Divine and gracious Lord for success. I trust that Christ will be magnified by us both—that the savour of his knowledge will be diffused far and wide—that we shall have grace to be faithful even unto death—and at last—may the day be far distant as regards my brother —that at last we may enter into the rest and blessedness that remaineth for the people of God.

HYMN.

Softly blow, ye fav'ring breezes!
Winds of heaven, propitious smile!
Speed the ship across the ocean
Safely to her destined isle.
Now she rides the bounding billow,
Proudly urging on her way:
He who holds the storm is with her—
God, the missionary's stay!

Fathers, faint not: those departing
To a friendless, heathen shore,
Go to toil 'mid scenes of peril,
Where Immanuel toiled before.
Mothers, weep not: those, your offspring,
Bound to yonder pagan coast,
Go to reap the noblest laurel—
Go to seek the poor and lost.

Who are these that haste to greet thee,
King of men, in gathering crowds?
Who are these that fly to meet thee,
Rapidly as summer's clouds?
Lo! the ships of Tarship, bearing
Nobler freight than Ophir saw,
Thither, where the isles are waiting—
Waiting for Messiah's law!

ADDRESS

BY THE

REV. JOHN CLAYTON, JUN.

Christian Friendship, and considerations which mitigate the sorrows of Separation.

THAT part which is assigned to me in the truly interesting and delightful services of this hallowed eve, is to offer a short address to that band of missionary brethren and sisters who are about shortly to embark upon the mighty waters, to reach, we trust, the destined haven, and to pay the visit of Christian benevolence, to that cluster of islands in the Pacific Ocean, commonly known by the name of the Navigators. Of course, I am not called upon to present you with any exact account of their geographical position, nor to furnish you with any detail of the character of their inhabitants, their productions, their customs, or their manners: these particulars may be obtained from other sources. It is quite sufficient for my present purpose to say, that the mass of those who dwell on these Australian isles are still sunk in ignorance, superstition, vice, and wretchedness; and that they therefore present claims the most powerful which we can imagine on the compassion, the liberality and zeal of the Christian world, and more particularly of those countries who, being favoured with religious privileges, and having the command of commercial facilities, should feel them-

selves unquestionably urged to the noblest exercises of that philanthropy which wills that all men should be saved, and come to the knowledge of the truth.

To those distant spots on the surface of our globe, to which I have just now alluded, this goodly fellowship of Christian missionaries is about to proceed. A vessel has been obtained for the Missionary Society, by the generosity of the British public. And happy am I to state, that noblemen in their palaces, the municipal body of citizens in the metropolis, as well as many private Christians, have united in this effort of generosity and benevolence. And cold, and callous, and destitute of the best feelings of piety, must the heart of that individual be, who can look on an assembly like the present, and regard our valued missionary brethren and sisters, and think on their destination and object, without strong and devout wishes that God, the Lord of heaven and earth, may favour them with a prosperous voyage; may take them to the place they are destined to reach; and, above all, by his blessing upon their labours and services, secure to them that holy success in winning souls to Christ to which their hearts so warmly aspire.

For it must be always remembered that Christianity, the religion of the Bible, is not a mere body of orthodox opinions, however important; or an array of outward forms and ceremonies of ecclesiastical discipline or polity, whether more or less expedient; or a display of external morality, however useful; but it has much to do with the passions and affections of the heart. It awakens supreme love towards its great

Author, and it calls forth our warm attachment towards those who bear his image; so that we are disposed, with the tenderest sympathy, to weep with those that weep, and rejoice with those that rejoice. It excites in our bosoms an anxious interest in the welfare of our fellow-Christians, and of our fellow-labourers who are engaged in preaching among the heathen the unsearchable riches of Christ, whether they reside in the cottage or the mansion, whether they rove across the plain, or traverse the seas, whether they are occupied in advancing the honour of our Lord in the home circle, or in foreign climes. Where its possessors fail in the power to communicate other expressions of regard, it breathes the catholic and importunate prayer, "Grace, mercy, and peace, be with all who love our Lord Jesus Christ in sincerity!" And when its ministers or missionaries are about to enter on some new enterprise of duty and zeal, this will be the appeal to HIM, without whom nothing is wise, holy, or strong, "O LORD, I beseech thee, send now prosperity!"

Of all the narratives contained in the inspired volume, there is not to be found one of a more deeply interesting and impassioned character than that which records the separation of the apostle Paul and the members of the Christian church at Ephesus. Paul, like one of our brethren, to whom, if he were not present, I should more fully refer —was no ordinary man, no ordinary minister or missionary; and he stood in no ordinary relation to the parties to whom he was bidding a very affectionate farewell. He had just told them that he was going to a distance to labour and suffer in the cause of Christ. He gave them at parting

some faithful admonitions and warnings; and affectionately commended them to God, and to the word of his grace. He charged them to increase in the gentle and liberal virtues of the religion of his Master;—to "support the weak," and to remember the words of the Lord Jesus, how he said, "It is more blessed to give than to receive." And thus the narrative closes: "And when he had thus spoken, he kneeled down, and prayed with them all; and they all wept sore, and fell on Paul's neck, and kissed him, sorrowing most of all for the words which he spake, that they should see his face no more. And"—mark this peculiar phraseology,—

"AND THEY ACCOMPANIED HIM TO THE SHIP!"

My beloved brother *Williams*, and ye his companions in the kingdom and patience of Jesus; you whom we have been committing by solemn prayer to the care of the Lord of providence and grace;—suffer me also to give you, in fulfilment of the instructions which I have received, a few words by way of valedictory address. To-night we express to you our best and most affectionate sympathies and wishes. To-night we accompany you, in fact, to the ship provided for your conveyance to a distant portion of the world. But before you step on deck, allow me, in connexion with the words which I have repeated, to indulge in a few reflections not inappropriate to our reciprocal position and mutual feelings at this hour; and that I may not be so desultory as to embarrass and impede the exercise of your memory, allow me to place the following remarks in order before you for meditation.

I.—*Mark the superiority of that friendship which has religion for its basis.*

Comparatively rare and unfrequent as true friendship is in this selfish and hollow world, yet I cannot bring myself to the cynical opinion, that it is but a shadow and a name. There are many delightful examples of its existence, in which the kindly instincts of our nature are reciprocally exercised, and where there is a union of sentiment, of affection, and often of interest and pursuit. We have some instances of it, apart from piety, in which the friends have given the strongest proofs of mutual attachment, and have even been ready to shed their blood for each other's preservation or defence.

But I wish you to remark concerning all these ordinary friendships, that thay are founded on inferior and perishing principles and objects: on benevolent instincts and sympathies which are liable to become cool and to decay—on outward distinctions, such as beauty, talents, genius, celebrity, fortune, and success, which fade, or which make themselves wings and flee away—or similarity of common tastes and enjoyments, which may alter and terminate—and on alliances which may be impaired or dissolved. Hence it is that we can readily account for the extinction as well as the formation of these amicable unions; and hence, of the friendships which are formed, the grand majority soon perish, and only a few survive and continue, until death breaks up the happy alliance.

Now genuine religion is calculated to inspire, to cherish, and perpetuate a friendship superior to all these. It rests on nobler principles; it relates to higher objects; and is rooted in better feelings. Both the parties feel that they are guilty sinners—that they can be saved by Christ alone—

that they must be justified by the plenary righteousness of the Son of God—that they must be pardoned in virtue of his atoning sacrifice—that they must derive all their stability from living upon his fulness—that they must have one Lord, one faith, one baptism, and one glorious hope of immortality—that they must be bound by the law of Christ—that they must breathe his Spirit—that they must copy his example—that they have the same path in which to walk, and the same heavenly home to pursue. Their hearts are cemented by a participation in the same regenerating influence: they are joined by the love of Christ, and have the same great objects to follow; their sympathies, therefore, are more refined, and the tie which binds them more firm. But when these principles and feelings associate themselves with a similarity of general opinions, of constitutional affection, and an accordance of tastes and manners, they form the foundation of the best, the sweetest, and the most advantageous friendships which can be constructed in this lower world.

Christianity, then, which conquers the pride, selfishness, and the asperity too, of our fallen nature, and imbues with the love of Christ, awakens the purest affection towards our fellow-creatures, and often links its subjects together by an attachment strong as death, and which many waters cannot quench. It has cordially united those who were once malevolent enemies; it has broken through national antipathy, sectarian prejudice, political hatred, jealousy of interests, constitutional peculiarities; and has joined parties together in an unity of spirit which has been perpetuated until death.

It has brought together the angry persecutor of the Church of Christ, the injurious Paul, and the idolatrous Ephesians ; formed one holy character, and knit them together in charities, which seas and continents, which prison walls and exile, could not tear asunder—charities which never fail.

Another observation to which I wish to call your attention is—

II.—*That the most affectionate friends are subject in this world to separations.*

It was obviously the intention of the great Creator, that mankind should not be crowded together on any one given spot, but that as they multiplied they should replenish the earth. Its extended surface is to be overspread with inhabitants, the bounds of whose habitation he has determined. As the God of providence, too, he has given to men a variety of talents and tastes, by which they are adapted to and qualified for, very different pursuits. Moreover, he has established certain laws, in obedience to which particular spots can only yield a certain amount of useful produce, in order that others may be sought out and cultivated, and rendered serviceable to man. It therefore often happens that friends who may have formed the closest attachments are necessitated to separate locally, some to reside in this, and some in a distant region of the world.

That which often arises out of the general appointment of God, frequently springs from the peculiar circumstances in which men are placed. How often have we seen separations effected by the formation of new but remote connexions in life—by elevation or depression in rank and sta-

tion in society—by the afflictions which occur in the lot either of the one or the other. Of this latter kind we have a striking illustration in the history of David and Jonathan, who found it needful to separate, but wept together and embraced each other until David exceeded. Sometimes a difference of occupation will separate: this man consecrating himself to secular, and the other to religious pursuits. Sometimes a difference of denomination to which the parties may attach themselves, and with which they may cast in their lot. Sometimes a prudential regard to the peace and interests of families may render separations desirable; an exemplification of which we have in the case of Abraham and Lot, the first of whom made this proposition—"Let there be no strife, I pray thee, between thee and me, and between my herdsmen and thy herdsmen—for we be brethren. Is not the whole land before thee? Separate thyself, I pray thee, from me. If thou wilt take the left hand, then I will go to the right—or if thou depart to the right hand, then I will go to the left." Sometimes there arises a mournful difference of sentiment; and of this we have an instance in the case of Paul and Barnabas, as recorded in the Acts of the Apostles.

But even where there may be no variance of opinion or of feeling, there occur separations which are voluntary. Many of the faithful servants of God who show unto men the way of salvation, have separated from Christian congregations, from kindred, from friends, for purposes of the highest possible utility—for the more wide and extensive diffusion of that blessed Gospel which is to prove the saving health of all nations.

Such is the character of the separation which takes place this evening—it is one which is voluntary *on your parts*, my brethren and sisters, who readily forsake fathers and mothers, sisters and brothers, kindred and friends, that you may go and preach and diffuse the Gospel of the blessed God. The separation is one which is voluntary *on our part*, also, who bid you farewell; and I will say, even grateful to our feelings, amidst the mingled emotions of which we are the subjects; because we cannot but rejoice, that, loving not your lives even to the death, you are willing to spend and to be spent in the cause of that blessed Redeemer who gave himself to sprinkle and redeem many nations. This separation is one which has for its object and result—not the discoveries of science or art—not the conquest of distant territories—not the oppression of the feeble and the enslaved, nor the extension of the plans of worldly commerce or ambition, at pleasure. No; these are trifles compared with those in which the Christian world is engaged—it is for the redemption of souls from the ruins of the fall—it is for the accomplishment of His gracious purposes, who has said, "And I, if I be lifted up on the cross, will draw all men unto me." It is to hasten on that golden age when the kingdoms of the earth shall be those of God and of his Christ. You separate from us for the important purposes of communicating to those who are far off upon sea, and the inhabitants of the isles, and who are waiting for the manifestation of the law of God—that blessed Gospel which is to place them in the possession of those privileges which it is our happy lot to enjoy, and that they may hereafter partici-

pate in the glory that is to be revealed at the consummation of all things.

III.—Allow me to make another remark, which is, that *there are numerous expressions of attachment which are often given at such parting seasons.*

On the occasion referred to in the chapter before us, there were many indications of tenderness, kindness, and good-will. There were many *tears;* and these, owing to the infirmity of our present state of being, interpret both sorrow and joy. There were many *embraces:* the indications of those benevolent wishes which glowed in the heart. There were many *verbal assurances* of reciprocal regard. And, doubtless, there were other tokens and memorials of affection which might be seen after many days. But I principally wish to impress upon your minds the fact, that the grand indication of good-will one towards another, and their anxious wishes for their reciprocal welfare, was the act of prayer—of ardent and repeated prayer. I hold up this feature of *Christian separation* to more prominent view, as characterizing the grand difference between the separations which take place among the children of this world, and the children of light. Worldlings, when they separate, usually furnish each other with the ordinary indications of their good wishes; but not unfrequently it is at the tumultuous and riotous festival, amidst the shouts of intemperance and of profaneness. Christians, and Christian missionaries, and their friends and relations, when they separate, give themselves unto prayer. And not without reason. Prayer has a wonderful influence in composing the spirits

—in tranquillizing the passions and affections—and in regulating and correcting those irregularities and eccentricities, which mere nature, when powerfully roused and excited, would usually discover. Prayer is a recognition of the agency of God in all our engagements and movements, and is a confession of our dependence upon him in all the possible circumstances of human life. Prayer is the means of obtaining from above all the best supplies of mercy which Christians can desire for themselves, or for their friends ;—protection amidst exposures to danger, in guidance in the wilderness, or along the road—wisdom to form, and strength to pursue plans of usefulness—and all that success which can give full effect to the labours of a strenuous ministry, whether at home or abroad. Prayer is the cement of the holiest affections, and knits heart to heart in strong and lasting ties. Prayer gives the instructive intimation, that by its engagements, Christian brethren and sisterhood may hold communion with each other in spirit, and may converse freely, though their bodies are separated by mountains and valleys, by rocks, and rivers, and oceans, and continents, which roll across, or spread themselves between them. Prayer, in short, on such partings, is a copy of the best examples—of apostolic patterns ;—as when we find Paul kneeling down and praying with those assembled around him, on this important occasion—of the highest model, also, namely, that of Christ himself, who thus shows us, by his own devout procedure, that whether we part in life for a season, or at Bethany bid the lasting farewell, as one or another may be ascending to the skies, this devout transaction is the

best prelude to that engagement in which we hope to be employed when mortality shall be swallowed up of life,—to the praises and services of the temple, where saints shall be as pillars to go out no more for ever.

IV.—I have one more remark to make, to which, however, I attach considerable importance, *That there are valuable considerations which may serve to mitigate and remove the regret usually felt upon such occasions.*

1. The first is that which is derived from the *Omnipresence of God*, and the great Master whom we serve. This attribute of God, and of God even our Saviour, has a most formidable aspect towards the wicked, but yields the most cheering and consolatory influence to the servants of God. They can adopt the language of David, the man after God's own heart, not only as cautionary against the commission of sin, but as cheering and reviving those who are about to separate from each other, whether for a shorter or a longer period, and as imploring preservation in all places in which their lot may be cast. "O Lord, thou hast compassed my path and my lying down, and art acquainted with all my ways. Whither shall I go from thy Spirit, or whither shall I flee from thy presence? If I ascend to heaven, or descend into the deep; if I take the wings of the morning, and fly to the uttermost parts of the sea, there shall thy right hand hold me." I ask, is not this, my dear brethren and sisters, sweetly refreshing and consolatory to your spirits? Is it not a comforting truth to relatives and friends, when they are at a distance from each other? The same eye that looks on me looks on my companion, though

thousands of miles distance us. The same hand which feeds this multitude will feed your little band of holy missionaries, who are occupied in diffusing abroad the glorious Gospel of the blessed God. The same wing overshadows us; the same arm guides and sustains us. To the everlasting hills, whence comes our reciprocal help, we may look; and that good Shepherd of Israel, who never slumbers nor sleeps, is our shade and our keeper on the right hand and on the left. And, hearken, my beloved brethren and sisters! What promise is that which sounds in your ears at this moment? Is it the voice of your Master, which says, "Lo, I am with you always, even to the end of the world."

2. Another alleviation to our separation arises from the consciousness of having *a clear and obvious call of Divine Providence* to the work to which you have dedicated yourselves. This is indeed a subject of considerable difficulty, and often disquiets the best of men with considerable embarrassment. Yet there are combinations of events and circumstances, which appear to those who soberly and seriously contemplate them, to furnish what we mean by a call in Providence. It is as though a voice said, "This is the way, walk ye in it;" a voice as distinct, as unequivocal, as imperative as that which was addressed to Abraham, when Jehovah said, "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land which I will show thee. And I will make of thee a great nation, and I will bless thee, and make thy name great, and thou shalt be a blessing. And I will bless them that bless thee, and curse him that curseth

thee, and in thee shall all the families of the earth be blessed." No audible voice may speak to you from heaven; no angel may descend to you on a specific embassy; no vision may appear; no miraculous agency may be employed; but yet you may have such an association and tendency of circumstances as virtually lays a foundation for a confident assurance that you are doing the will of God. Such circumstances are connected with your present position. You have the call of Christian ministers; the invitation of Christian friends. You have had a deep and overwhelming impression upon your own spirits that it was your duty to go forth, and to make known the Gospel to the heathen world. You have, most of you, had that kind of preparatory training which was appropriate to the occupations in which you hope in future to be engaged. Numerous circumstances, which I need not detail, have transpired in reference to some, to show that you are walking in the path which God has destined you to tread. Now I think that nothing tends to bring rest to the mind on these occasions more than the deep persuasion that we are doing the will of our Master which is in heaven; that we are in the position and circumstances, and in the very occupations and relations in which he would have us to be. Does God require me to abide in my calling, or does he demand of me to resign it, and are the intimations of his will unequivocal and conspicuous? what can furnish so much repose and confidence, whether I go or stay, as this deep and abiding conviction, that I am not acting without an imperative call?

3. But I must limit myself, although, when one

speaks on these occasions, the fire begins to burn. I will say, however, that there is another alleviation which may be deduced from *the improved state of the sciences and arts of the world, at the present time.* This idea is not unconnected with the passage on which this address is founded. It is said that the elders of the Ephesian church "accompanied Paul to the ship." Of the origin of the art of navigation, we have no intimation so ancient and distinct as that which relates to Noah, who, "being warned of God, moved with fear, prepared an ark, to the saving of himself and his house." But of the improvement of navigation we have authentic historic details, by various authors, and we are furnished with abundant proofs of it in this maritime country. Our vessels have better accommodations; and we manage them with more skill. We have been permitted, by the God of providence, to make discoveries, both in geography and in nautical science, by which we can move more swiftly than ever, and, in a sense, more securely than ever, over the trackless deep. Through the precisions of calculations, as to distances and positions, passages are now made in a few months to places which, in centuries which have passed, could not have been accomplished in less than several years. Thus, you perceive, that you live in an age in which science facilitates your conveyance to the places where you intend to plant the standard of the Cross.

And when you arrive at the places of your destination, there are numerous facilities open to you. I can venture to say that a phrase, at which we are sometimes disposed to smile, contains much of

valuable meaning. There is, blessed be God, in the day in which we live, a grand "march of intellect." It is a happiness to know that there is an amelioration of those difficulties which once had to be encountered. With the exceptions of those parts of the world whose inhabitants are in a savage state, we know that the doctrines of sound political liberty and of religious freedom are gaining ground. The rights of conscience are better understood; more license is given to discussion on all subjects; commercial regulations are so easy and swift, that the friends of Christ in foreign lands may receive assistance and accommodation without those painful delays which formerly exposed them to hazard, and threatened them with starvation, if not utter destruction. Then there are certain fixed institutions now in existence in civilized countries, which supply the means of a quick interchange of correspondence, through which intelligence of reciprocal welfare or wo may be transmitted with punctuality and despatch.

4. Suffer me to say that there is another consideration with which I wish also to impress your minds; and it is the last to which I shall refer: it is, *the confident anticipation which may be indulged as to the final triumphs of the cause in which you have embarked.* This, also, alleviates the pain of separation. Wherefore is it, my brethren and sisters, that you are going into a sort of voluntary exile from your native land? Is it not that you may circulate that blessed volume which makes wise unto salvation, through faith which is in Christ Jesus? that you may preach among the Gentiles the unsearchable riches of Christ? that

you may subvert the dominion of the prince of darkness, the spirit that worketh in the children of disobedience, and sways his sceptre over so many willing hearts; that you may diffuse that Gospel which is God's saving health to all nations, and hasten on the arrival of that blessed period when the knowledge of the Lord shall cover the earth as the waters cover the sea? And have you not the revealed purpose, the promise, the oath of God, that unto Jesus every knee shall bow, and every tongue confess that he is Lord of heaven and earth? Are you not assured that the preaching of the Cross is the grand lever which is to move the world; and that, though to them that perish it is foolishness, yet to those who believe it is the power of God unto salvation? Are you not instructed to believe, that whatever changes transpire in this lower world, amidst all the fluctuations of opinion, amidst the vicissitudes of events, amidst the downfall of successive states and empires, he will "overturn, overturn, overturn, until HE shall come whose right it is to reign," until "his enemies shall be clothed with shame, but on his head shall the crown flourish," until all his foes shall be put beneath his feet? As, therefore, you are not going a warfare at your own charges, but with the assured promise, that as your day is so shall your strength be, and that the strength of God in Christ shall be made perfect in your weakness, so you do not fight uncertainly, as one that beateth the air, but with the sure and certain prospect of ultimate triumph. He who is the Captain of your salvation is going with you: he is before you, and leads you on from conquering to conquer; and although it is true that you may be

employed by him at first but as pioneers, to engage in preparatory labours, yet you are part of his grand army. He has girded his sword upon his thigh; he will accompany you in your sacred enterprise, he will lead you forward from one success to another, till the day shall come when those delightful predictions shall be fully realized, which represent the removal of the evils of the fall, by the substitution of all the blessings and privileges of the Gospel of Christ. Then "instead of the thorn shall come up the fir-tree, and instead of the brier shall come up the myrtle-tree; and it shall be to the Lord for a name, for an everlasting sign which shall not be cut off."

My dear brother, and my dear brethren and sisters—Farewell! Farewell, ye servants of the Most High God! who are destined to show to the multitudes in the isles afar off from our shores, the great truths of everlasting salvation. We accompany you by our most affectionate solicitudes; we attend you by our generous sympathies; and we shall follow you by our united, repeated, fervent prayers, by which we hope, as a band of holy wrestlers, to succeed in obtaining the blessing, and to take the kingdom as by holy violence and force. Remember that the omnipotent Saviour is your guard—Divine providence is your call—heavenly grace is your animation and support—science and art are your encouragement—and the decrees and predictions of a God of truth and power, guarantee the ultimate success of your order. Across the mighty deep, may you have propitious gales! May the winds and the waves soon waft you safely to the desired haven, with the earnest hope that God will ensure to you the

success you desire ; and that ere long MAOUNA, OYOLAVA, and POLA, those fine and beautiful islands of the Pacific, with the surrounding group, may, through your instrumentality, offer a pure offering on the altar of HIM who is destined to receive the homage of a redeemed and renovated world!

May God grant us the privilege, if it be consistent with his will, to salute each other again! But if this be forbidden to us, O may it be the delightful privilege of all, when we have closed the labours of this mortal scene, to meet in the presence of God and the Lamb, and there to swell the delightful anthem of the ransomed of the Lamb, "Worthy is the Lamb which was slain, and hath redeemed us to God by his blood!"

HYMN.

They prayed, and sent them away.—Acts xiii. 3.

YE messengers of Christ,
His sovereign voice obey ;
Arise, and follow where he leads,
And peace attend your way!

The Master whom you serve
Will needful strength bestow ;
Depending on his promised aid,
With sacred courage go.

Mountains shall sink to plains,
And Hell in vain oppose ;
The cause is God's, and will prevail
In spite of all his foes.

Go, spread the Saviour's fame,
And tell his matchless grace
To the most guilty and depraved
Of Adam's numerous race.

We wish you, in his name,
The most Divine success;
Assur'd that he who sends you forth,
Will all your labours bless.

The CHAIRMAN said, Mr. Clayton has stated that he considered it an honour to be associated with our esteemed friend, Mr. Williams; he will allow me, on behalf of the church and congregation assembling in this place, to say that we also claim this honour. Mr. and Mrs. Williams, prior to their departure for the South Seas, were members of this church. We are anxious to present them with some small token of our esteem, and have on the present occasion deputed our beloved friend and pastor to present that mark of respect and affection.

ADDRESS

BY THE

REV. J. CAMPBELL,

On the Success of Mr. Williams's Labours, and his present position as a Missionary.

Mr. Chairman—You will now permit me to direct a few words to our much-valued friend who has come to bid us farewell. In doing this I shall speak not merely in my own name, but as the representative of the church and congregation statedly assembling in this venerable house.

Mr. Williams, in the name of that church and of that congregation, and in my own, I now address you. Would, my dear friend, that I could in a few words embody and express the views we entertain, and the feelings we cherish respecting you! We will not, however, "accept any man's person," neither will we "give flattering titles unto man, for we know not to give flattering titles; in so doing, our Maker would soon take us away." We nevertheless do most sincerely and most gratefully "glorify God in you"—you are exceedingly dear unto us. We claim a property in your Christian and missionary character, a share in your usefulness and honour; you are our son, you were born here. In this house did the light of Heaven first dawn upon your benighted youthful mind; here you were first convinced of sin, and reconciled unto God; here you first professed your faith in the Deity and death of his Son; here the Lord of the harvest called you from the fellow-

ship of the church, and sent you to the Gentiles of the Southern Ocean, "to open their eyes, and to turn them from darkness to light; and from the power of Satan unto God, that they might receive forgiveness of sin, and an inheritance among them which are sanctified, by faith that is in him;" and here too you found the beloved partner of your pilgrimage—the gentle, sympathetic sharer of all the joys and sorrows, toils and triumphs of your eventful life. Beloved brother! on these and on other grounds, we know that this house is sacred, and this people very dear in your estimation. Permit me to assure you that the regard is reciprocal; we respect you, nay, we greatly esteem you. It is, therefore, a source of supreme satisfaction to have, and to see you once more in our midst; and this pleasure is much enhanced by the circumstance that you are this night once more to bid adieu to us, and to your native country. Our pleasure, indeed, we are free to confess, is mingled with sadness; for we are reluctant to part with you. Our separation, however, is attended with circumstances which supply to us both the most abundant consolation. These circumstances are obvious on every hand. How instructive and encouraging is the comparison of your present with your former departure! Your youth has passed away, but you are still in your prime, and possess a large experience, derived from an extended survey of men and things. It is true you have lost many friends since you last left your native shores; what changes have taken place in this house of prayer! All the ministers and managers of that day are dead; and, I believe, with a solitary exception, all the supplies

are gathered to their fathers. A vast proportion of the entire church with which you were first united here, are now sleeping in the dust; and, perhaps, nearly half of those who have this night come to meet you, and greet you, were then unborn. But notwithstanding all this, you are not desolate, for one friend you have lost here and elsewhere, you have found a hundred. You are this night surrounded by a host, who, did you require it, would share their last loaf with you. What a return, and what a welcome have yours been to your native land! What a contrast do they present to those of the mere selfish though successful adventurer! When he, after a lengthened residence in foreign climes, whither he had gone in quest of treasure, returns, laden with it, to his native country, to visit the graves of his fathers, he finds himself a stranger on the very spot where he drew his infant breath, and spent the days of his boyhood. He feels that he is desolate and lonely. The hearts that once loved him in the parental home, may all have ceased to beat, and of such hearts there is no succession. Few know, and *none* regard him. He is, and he is no more, a poor rich man! Beloved brother, how different from all this is your condition! How improved, extended, and multiplied, are your friendships! While the circle of the worldling passeth away, and he is left as in a desert, does not experience prove that the family of the faithful missionary never diminishes, and that the line of his friendships is immortal? Your sojourn in England proves that every Christian household is a missionary's home, and every believer a brother or a sister, a father or a mother. How enviable, how

honourable, your position on this the eve of your departure to the scenes of your former labours! That position serves the double object of presenting a cheering stimulus to yourself, as well as an impressive example to those your junior brethren in the missionary field. Here you stand this night approved of God and of man. How ample has been your reward for all your self-sacrificing toils, for your prolonged, voluntary exile from home and country! Whether we look at your abundant labours abroad, and their success, or at your diversified exertions at home, and their results, we see nothing but goodness and mercy following you. The Lord Jesus hath caused you to triumph in every place.

Your four years' residence in England has not only not been lost to the cause of missions, but has been the most productive and important in your whole life. Yours has been the privilege to move the hearts of mankind equally by the tongue and the pen. You have had the honour, unexampled amongst English missionaries, to lay the history of your own and your brethren's labours at the feet of your country's Sovereign. You have not merely obtained access to the nobles of England, but have made the personal acquaintance of some of the best and brightest names among them; and, which is of infinitely more value in your esteem, have secured their munificent patronage to your glorious enterprise. You have found your way into the cloisters of learning, and the abodes of legislation, and have constrained many of the first intellects of the age to do ample justice to the missionary character, and ready homage to the missionary cause. You have been permitted to

stand, where never missionary stood before, in the presence of the council of the first city of the first nation in the world, and there to plead the cause of commerce and of Christianity in relation to the Southern Seas. That great and illustrious body, the Corporation of London, not only received your memorial, and respectfully listened to your address, but promptly and cordially yielded a tribute, worthy of themselves and of the metropolis of the empire, to your object, by presenting you with the sum of 500*l.*

Nor is this all: descending from the high places of the earth to the more genial element of the churches of Christ, how gratifying has been your success! Your name in connexion with missions has become as familiar as a household word. Throughout the three kingdoms thousands and thousands have hung on your lips with rapture, while you have rehearsed to them the triumphs of the glorious Gospel of the blessed God. Have you forgotten, can you ever forget, your unprecedented reception amongst the enlightened, the fervent, the generous people of GLASGOW? Have you not received from them the pledges of permanent interest and constant aid in your matchless undertaking? I know them, and can testify that you will find their friendship lasting, as it is ardent.

While you retain the remembrance of cities or of men, can you lose the recollection of *Manchester*, with its M'Alls, its Hadfields, its Herons, and its Fletchers? No, never! They have taken permanent possession of your heart: I know it. Having laboured with you in the pulpits and on the platforms of that town, and mingled with you in its hospitable circles, I have

witnessed with great delight, both publicly and privately, the intensity of the affection with which they regarded you, and I am sure their kindness is indelibly engraven on your memory. You have proved their love and their liberality; the world attests their zeal in the cause of missions; they are an example and a reproach to the whole empire! You have earned and obtained their confidence, you may rely upon their friendship; and to have their friendship is to share their fortunes.

Need I remind you of *Bristol*, which, for all that is generous, and noble, and missionary, is second only to Manchester? As the advocate and representative of the isles of the South, you are in full possession of the esteem and confidence of the ministers of that distinguished city, whose approbation is honour. No people in the land have more strongly sympathized with you in all your past labours of love, and in your present projects of benevolent enterprize. In confirmation of this view, I must here recite a fact, which multitudes remember, but which none have recorded, and which some may consider deserving of oblivion. I, for one, however, think differently. The fact, in my view, was as honourable as it was remarkable, and there is no danger of its becoming a precedent. As an eye and ear-witness I speak, having stood in the same pulpit with you in the Bristol Tabernacle when this event occurred. While, in the course of your sermon, you were detailing modestly and fervently the wonderful works of Providence and of grace, in connexion with your personal history and agency in the islands of the South, so stupendous were the

events detailed, so surprising the changes wrought, so evidently and gloriously was the arm of the Lord displayed throughout, that the vast assembly, filled with delight and admiration, became unable to resist the overpowering excess of their emotions, and in an instant broke forth into a simultaneous burst of approbation! You have already received their contributions and their tears—you carry with you their affections and their prayers.

But, leaving the provinces, with *Leeds*, *Liverpool*, and *Birmingham*, whose ministers and churches have loaded you with kindness, and animated you with the fervour of their love, what shall we say to *London?* What are its numerous congregations but so many masses of attached personal friends to you as a man, and so many devoted supporters of you as a missionary? Poor and rich, young and old, churches and congregations, Sabbath-schools and their teachers, God hath given you all their hearts!

Again, how enviable is your position in relation to that great body of venerable and honoured men, the Board of the Directors of the London Missionary Society! Have they not given you such a proof of exalted confidence as has never fallen to the lot of any one of their missionaries before, in the purchase and outfit of a vessel for your service, and clothing you with a power limited only by your own discretion? What can they do more than they have done? They appreciate you, they trust you, they love you. You do mutual honour to each other. Long may you live to promote their object, and enjoy their affectionate esteem!

Beloved friend! You occupy a large space in

the hearts of good men throughout the three kingdoms. You carry with you the believing prayers and the affectionate sympathies of multitudes upon multitudes over all the land. What facilities for usefulness you now enjoy! Your personal experience and widely extended influence, your diversified talents and manifold missionary acquirements, your unbounded confidence with the world and with the Church, all constitute so many elements in the ample measure of your accountability. Oh! how vast is that accountability! You have now the means of accomplishing great things, and great things, under God, are expected of you. He will, be assured, yet put much honour upon you, by employing you to diffuse throughout yet undiscovered regions the Gospel of his Son.

Venerated brother! Your advantages are great, even to a degree of danger. There is no slight peril, lest your seeming strength become your real weakness. The best proof, therefore, that your best friends can give you of a wise, discreet, and worthy esteem, will be to follow their passing plaudits with their persevering prayers; to you prayerful friendship alone is estimable for missionary purposes.

Thanks be to God, you appear hitherto to have escaped the baleful influence of popularity! It is to be hoped you are carrying out with you all the seemly plainness and apostolic simplicity of character with which you returned, and are in no respect deprived of that manly energy to which instrumentally your success is so mainly owing. Thus qualified, and thus upheld by the prayers of the churches, and filled with the power of the

Spirit of all grace, what may you not yet accomplish? You early entered the field, and are still in the prime of life: all your past achievements may yet be thrown into the distance, and reduced to insignificance by the harvest of useful labours that shall follow. The Lord God of hosts preserve you, prosper you, honour you, and make you a blessing to countless thousands!

PRESENTATION OF BOOKS.

Beloved Brother! It only remains once more and most emphatically, to assure you and your dearest companion, of the confidence, affection, and strong attachment of this church and congregation. It is with pleasure we hope and believe, that the smiles of the great, and the caresses of an empire, have not rendered you regardless or indifferent to our humbler respect or more limited attention. Of that respect and that attention it is now my pleasing duty to present you with a small token, and a permanent pledge. Your benevolence, and knowledge of men will, doubtless, teach you to estimate it, not by its abstract or commercial value, but to consider it as an index of the feelings of the church and congregation statedly assembling in the Tabernacle—a church consisting at the present time of betwixt six and seven hundred members, and a congregation amounting to the usual relative proportion of hearers to members. Such is the community who at this moment address you through me.

My esteemed friend, Mrs. Williams, in the

name of that church and of that congregation, I have now most respectfully, and most cordially, and most affectionately, to beg your acceptance of a copy of *Scott's Commentary* on the sacred Scriptures, six volumes, bound in Russia, and gilt. When far hence, among the Gentiles, this may serve to remind you of old England, old Tabernacle, and early days! When sad and lonely, during the absence of your beloved husband, it may tend to beguile a heavy day to take down one of these volumes, and ponder its precious promises. Allow me also to present you with a copy of the "*Comprehensive Hymn Book*," containing *one thousand hymns*, original and selected. Among the originals you will find fifty from the pen of your ancient pastor, of revered memory, the late Rev. Mr. Wilks. The volume comprises an immense body of sacred poetry, from the pens of our best writers, and contains much that is calculated to instruct, support, and console. It will, at least, serve to remind you of one who loves you and your husband for the truth's sake; for the name on the title-page is the name of a friend!

Esteemed Brother, let me now request your acceptance of a copy of the *London Encyclopædia*, in twenty-two volumes. It was believed that a work of this description might be serviceable to you, and your junior assistants in the islands, and it will at least suffice to put you in remembrance of us. Think of us sometimes, when your heart, like the faithful compass, turns to its father land, and we will remember you! At our missionary prayer-meetings you shall have an interest in the prayer which hath power with God. Should we meet again, in future years, after you

have done fresh and further service to the cause of Christ, we will rejoice to see you. But should we see your face no more on earth, there will be a meeting above, to be succeeded by no separation.

Peace! the peace of Jesus be with you both, with your dear family, and with your youthful companions, now and evermore! Amen, and Amen.

HYMN.

Be thou faithful unto death, &c.—Rev. ii. 10.

Father of Mercies! condescend
To hear our fervent prayer;
While this our brother we commend
To thy paternal care.

Before him set an open door;
His various efforts bless;
On him thy Holy Spirit pour,
And crown him with success.

Endow him with a heavenly mind;
Supply his every need;
Make him in spirit meek, resign'd,
But bold in word and deed.

In every tempting, trying hour,
Uphold him by thy grace;
And guard him by thy mighty power,
Till he shall end his race.

Then follow'd by a numerous train,
Gather'd from heathen lands;
A crown of life may he obtain
From his Redeemer's hands!

ADDRESS

BY THE

REV. J. WILLIAMS.

His Objects, Means, Motives, and Encouragements.

My dear Brethren in the ministry,
and dear Christian Friends,

I MUST crave this evening your very kind indulgence. You must be aware that the feelings of which I am at present the subject are of a very peculiar character; and therefore I shall not, I fear, be enabled to address you as I have been accustomed to do on previous occasions.

Allusion has been made to the circumstances under which my first religious impressions were received. It is now about twenty-four years ago, since, as a stripling youth, a kind female friend invited me to come into this place of worship. I have the door in my view at the present moment at which I entered, and I have all the circumstances of that important era in my history vividly impressed upon my mind; and I have in my eye, at this instant, the particular spot on which I took my seat. I have also a distinct impression of the powerful sermon that was that evening preached, by the excellent Mr. East, now of Bir-

mingham. I believe he is the only surviving minister who was in the habit of preaching in this hallowed pulpit; a pulpit sacred in the estimation of every devoted servant of Jesus Christ. It was occupied by the celebrated Whitefield; and many a faithful successor has preached in it the same precious truths that were poured with such eloquence from his lips. Mr. East that evening took for his text one of the most impressive portions of inspired writ, "What is a man profited if he shall gain the whole world, and lose his own soul? or, what shall a man give in exchange for his soul?" God was pleased in his own gracious providence, to influence my mind at that time so powerfully, that I forsook all my worldly companions, and became a teacher in the Sabbath-school connected with this place. Many a Sabbath afterwards did I sit upon the form now in my sight, with my class, and impart that knowledge to them, which God in his gracious goodness had given to me.

And just before my departure, when I left my beloved country in the first instance, a congregation, of course not so dense as that now convened was brought together, and I addressed them from a little pulpit or desk that was placed in the centre of the school; and the dear children hung upon my lips with very, very great delight.

My dear Christian friends, little did that female friend who took me by the hand, and conducted me to this place of worship at that time, little did she imagine what would be the result of her kind effort. O friends, what momentous consequences in the providence of God are poised upon comparatively insignificant incidents. Little did she

imagine that that would be an evening sacred to the memory, not only of herself, but to thousands of God's dear people. Little did she imagine that that was the beginning of all the wonderful events thet have followed since that important night. But it shows us what may be done for God by comparatively insignificant persons, persons who are of no note in the Christian church. It shows us that we ought to attempt to do something for God; that there is no person so insignificant as not to be able to accomplish some great and important good. Now, suppose every person present were to make some such resolution as this, In the course of the present year, and under this event, memorable by that resolution, I will endeavour to bring at least one friend under the sound of the Gospel. You may be the means of bringing forth a missionary for Jesus Christ; at least you may be the means of winning a soul to Christ; and this will be ample compensation for any effort you may make, or any labour you may bestow.

With these important feelings upon my mind, I think, Christian friends, you will sympathize with me in again saying "Farewell!" to the place of my spiritual birth. The fathers, "where are they?" They are gone to their rest. When I took my leave of my beloved country on a former occasion, the late excellent Rowland Hill was present. He is not here now. The late excellent Matthew Wilks, many, many years the faithful, the affectionate, the beloved pastor of this church and people, was then present. He is not here. The good and holy Dr. Waugh was present; Mr. Burder, and a number of others, who

were the fathers and founders of our beloved and important institution, were here. They are not here. But, although they are gone, God in his continued goodness has baptized others, their successors, with their spirit; and, as my dear and beloved friend Mr. Campbell has just stated, I find myself among a numerous class of friends, who take as lively an interest in the great work of missions as did those, the fathers and founders of the Society. There was one expression addressed to me by good Dr. Waugh which I have never forgotten, and I think I never shall forget, even if I live to threescore years and ten. Taking me by the hand, he looked upon my mouth, and, after having made some affectionate remarks, he encouraged me by saying, "Go, dear young brother, and if thy tongue cleave to the roof of thy mouth, let it be with telling poor sinners of the love of Jesus Christ; and if thy arm drop from thy shoulder, let it be by knocking at men's hearts to gain admission for him there."

I went, beloved brethren, with this determination—not to know any thing among men save "Jesus Christ, and him crucified." I came home with that same determination, and now I embark again to carry the same wonderful story, that God has so loved our world that he gave his Son to die for it.

Before I proceed to make any observations upon the object of our expedition, allow me just to say, that I feel still that the work of Christian missions is the greatest, the noblest, and the sublimest to which the energies of the human mind can be devoted. I think, Christian friends, that no labour we can bestow, no sacrifice that we can make, no

journeys that we can undertake, are too great to be endured for the glorious purpose of illuminating the dark world with the light of the glorious Gospel of the blessed God. There is something to my mind transcendently sublime in the comprehensive character of Christian missions. The field, as our Saviour said, is the world; the globe in its entire circumference is the missionary's parish; the world is his sphere of operation; and every individual in the human family is the object of his benevolent solicitude. "Go," said the Saviour, "into all the world, and preach the Gospel to every creature." The grand design is, to gather to Messiah's standard an army of soldiers from every tribe, and kindred, and people; to tune every human tongue to sing the Saviour's praise; to cause the war whoop of the savage—that signal of death and destruction—to give place to the shout of salvation through the blood of the Lamb; to tell the Hindoo, the African, the Greenlander, and those afar off in the isles of the sea, that there is a fountain open, in which the guilty may wash; that there is food provided, of which the hungry may partake; that in the house of mercy there is room enough and to spare, and that whosoever will may take of the water of life freely; in fact, it is to roll back the thunders of the curse from six hundred millions of human beings, to gladden their hearts and brighten their eyes, by opening before them the magnificent prospect of a blissful eternity! These are the sublime objects contemplated in the work of Christian missions. We shall conclude our expressions of attachment to this holy cause by saying, that no exercise, no sacrifice, no labour can be ill bestowed that is

bestowed upon such a cause as this—a cause for which Jesus Christ himself left heaven, and expired in agony upon the cross !

It appears to me impossible for any person of intelligence to contemplate for a few minutes the peculiar features of the British nation, to reflect upon the unprecedented rapidity with which our country has reached the position which it occupies, and not come to the conclusion, that England is raised up by God to be a greater blessing to the world than any nation that ever preceded it. All the characteristics that are essential to constitute a nation, a missionary nation, are concentrated in our own beloved country. Is it necessary that a nation, to be a blessing to the world, should possess civil and religious liberty? Where is the nation that possesses it to such a degree as the British nation? Is it necessary that a nation, to be a blessing to the world, should possess knowledge? Where is there a nation whose stores are so vast, so varied, and boundless as those of the British nation? Our fathers have been labouring for us, and have been laying up materials with which we are to work. Is it necessary that a nation, to be a missionary nation, should be commercial and maritime in its character? There is no sea in the known world whose waters are not ploughed by the gallant ships of England, bearing to distant shores the products of British industry. Is it necessary that, to be a missionary nation, a nation should be wealthy? May it not emphatically be stated, in reference to the merchants of our nation, "Thy merchants are princes." The process of converting the world to the faith and hope of the Gospel is an expensive process. A

poverty-stricken nation can never be a benefit and blessing to the world.

Now, I think it is impossible to reflect upon the peculiar features of the British nation, and not come to the conclusion that God has given us our silver and our gold, our liberty and our knowledge, our political ascendency in the scale of nations, our commerce, our colonies, but with a design that we should be a benefit and a blessing to a lost and degenerate world. Look at what Spain was a few years ago, and contrast her condition with ours. The wealth of the colonies, and the commerce of the world, were in the hands of the Spaniards: what is that nation now? We believe that no individual is blessed by God with his life, his talents, his influence, merely that he may eat, and drink, and enjoy himself, and die, like the brute whose spirit goeth downward. We believe that these talents and qualifications are given in order that they may be employed for great and useful purposes; and as with individuals so it is with nations. We believe that God has given to us these qualities in order that we may be his instruments in communicating the best of all blessings to the most degraded, the most destitute and miserable of the human family.

Having stated these views and feelings with reference to the missionary work generally, and in reference to our nation in particular; allow me, for the purpose of fixing some observations on, and communicating some information to your minds, to state, first, the objects we have in view; secondly, the motives by which we are influenced; thirdly, the means by which we intend to accomplish these objects; and, fourthly, the encouragements which we have to proceed.

My friend, Mr. Ellis, has given you information as to our OBJECTS, so that it will be unnecessary for me to go over the same ground; but I will just allude to one or two circumstances which escaped his notice. I shall not give you the history of the mission, but simply say that that history, as given by my friend and brother, is fraught with instruction of a most important character to the Church of God. I think that Scripture statements are confirmed in a most striking manner; that Scripture predictions are most beautifully illustrated; and that Scripture promises have been most remarkably fulfilled, by facts in connexion with the mission of which I am now speaking.

But the objects we have in view are threefold. The first is, *To convey to our various stations important re-inforcements.* I shall be accompanied in this expedition by eight or ten beloved and devoted young brethren, one of whom is designed to re-inforce the station we now occupy at the Marquesan Islands. My esteemed friend, Mr. Ellis, did not dwell on the Marquesan Islands; he simply adverted to them. Now, that is the only group to which the Gospel has been conveyed, where complete success has not attended our labours. I shall not this evening go into any thing like a minute account of the reasons which we can assign for this comparative failure; but it is not a failure, and it will not be a failure. The time is not far distant when the cannibal Marquesan shall be prostrated at the foot of the cross. I hold in my hand a very delightful letter, from a gentleman who commands one of her Majesty's ships. He is out in the South Seas at the present moment. He is related to a family of great dis-

tinction, and I have been favoured with this letter by a distinguished relative of the writer. Would to God that every captain who visits these islands was such an individual as the gentlemen to whom I refer! He gives an account of the state of the Marquesan Islands, and it just confirms all that we had stated previously in reference to them. That people, he says, are a most intractable race, and resist the efforts of the missionaries to bring them under instruction. However, this excellent captain took the principal chief into his cabin, he expostulated with him, he exhorted, invited, and entreated him to adopt the Christian faith. The influence that such a captain would have upon the mind of such a chief is very great, and I have not the least doubt but that in a very short time, by the blessing of God upon the devoted efforts of our beloved brothren, the Marquesan Islands will be added to those already under Christian instruction, in that interesting part of the world. The testimony he bears is as follows: "The advancement of Christianity among these people, I was disappointed in." It is no disappointment to us, because we never made an impression on the inhabitants of the Marquesan Islands; at least very little. "There are two English Missionaries residing here, active, zealous, and industrious men." And in another part of his letter, this captain bears honourable testimony to our beloved brethren. Since this letter was written, and this excellent captain visited the islands, we have had information stating the commencement of a change. Very frequently upwards of 100 natives attend Divine worship, and a great impression has been produced on the minds of the Marquesans by this circumstance. It will be recollected that, about

two years ago, six devoted and beloved brethren left England for the Navigators' Islands. These brethren touched at the Marquesan Islands, and the Marquesans inquired where they were all going to. "To Navigators' Islands," was the reply. "Why do you not come here?" they inquired, when they were informed, "that they would not attend to the instruction of those who were there already, and the Navigators' Islands are praying for instructors to come to them." This appears to have produced a good impression upon the minds of the savage inhabitants of this group; and it is my intention, at present, to make the Marquesan Islands the first group I visit, in order to deepen the impression produced by the visit of our brethren who touched there two years ago.

I might add, that our brethren stand in need of your sympathy and prayers. When the missionaries first tried to introduce the Gospel there, they were obliged to flee for their lives. I do hope, that savage as these people are, the Gospel, in God's own time, will subdue their ferocious disposition, and they will be added as triumphs to what the Gospel has achieved.

After leaving the Marquesan Islands, we shall convey two brethren to re-inforce the station at Tahiti. My beloved brother Ellis has given rather a dark picture of Tahiti. He did not throw in those shades of light which present circumstances demand. He told you of the mischiefs produced by abandoned persons leaving their ships; this has been a great evil; but the natives are able to distinguish character better than they were, and the effect produced by the conduct of such, is far less injurious than ever. Ardent

spirits, you were told, have been introduced, and have produced the most baneful influence upon the minds of the people. But my brother Ellis should have added, that not a single drop of ardent spirits is used on the islands at the present moment. He should also have stated, that the people have now a representative form of government; that the little parliament, if I may be allowed the expression, met a short time ago, and before they proceeded to business, sent a message to the Queen, to inquire on what principles they were to proceed. She sent back a copy of the New Testament, and said, "Let the principles of that book be the foundation of your enactments." One of the first laws they passed was, that they would not trade with any vessel that should introduce ardent spirits among them. I believe I shall be justified in stating, that this island, which was our original station, was never more prosperous than at the present moment. My valuable and venerable brother missionary, Mr. Nott, who went out in the Duff, is in England at the present moment. He left the island after me, and returned home, in order to get the British and Foreign Bible Society to print the entire Bible, from the first chapter of Genesis to the last chapter of Revelation, in the Tahitian language. God has strengthened him, and in a measure restored him to health, and he has had the delightful satisfaction of placing before the Directors an entire copy of the Bible in the native language. I am happy to add, that that devoted brother has offered himself again, although he has been there forty-two years, and is now nearly seventy years of age, to track the ocean to the far distant islands of the sea.

Two of our brethren will be stationed to re-

inforce the mission at that important island. At present there are only five missionaries at that island, several of whom are advanced in years. Our beloved brother Wilson, who went out in the Duff, and was taken prisoner, and Mr. Davies, have been there for nearly forty years. Mr. Henry and Mr. Nott are the only two surviving brethren of the original mission who left England in the ship Duff. It will be readily believed that these brethren, although they retain all the piety of their youth, and all the ardour of their missionary zeal, have nevertheless declined in physical energy, in consequence of increasing age; and before God in his providence removes them, by death, from the sphere of labour, it is thought well that some younger brethren should be placed under their instruction, that they may derive advantage from their experience. A mental appetite has been created at these islands, the people must have books to satisfy and to gratify it; and the attention of these brethren will be directed to that important branch of missionary labour.

Then we shall go down to Raiatea. In reference to the remarks which fell from my esteemed friend and brother, Mr. Ellis, as to Tahiti being the focus or centre from which the light of civilization had diverged in all directions, you will understand that he was speaking of the whole of the group. There are six or eight islands in the group, in the whole of which the Gospel has been successful. In my own station, notwithstanding the evils which arose from the introduction of ardent spirits among that people, they have surmounted the calamity, and are now again in a prosperous state. One beloved brother will be stationed there for the purpose of assisting my esteemed fellow-labourer, Mr. Platt,

in the discharge of the duties of that station. A contribution has been received from the Native Missionary Society formed there, amounting to 67*l.*, in aid of the funds of our institution, from which that people have derived all their knowledge and all the benefits they are now enjoying; and it is with much pleasure I state, that from our various missionary stations, little short of *four thousand pounds* have been contributed by the native converts.

After leaving one brother at Raiatea and two at Tahiti, we should proceed to Rarotonga, an island with which all the friends of missions are very familiar. I am happy to have it in my power to state, that Rarotonga is at the present moment in a most interesting condition. Of course, in giving you a rapid glance of the various stations, I can only allude to some of the leading particulars regarding them. Rarotonga is the principal island in what we term the Hervey Group. There are six or seven islands, within 200 miles of Rarotonga, at which we have out stations supplied by native missionaries. When the native missionaries have carried the people as far in instruction as they are capable of doing, they are visited by the resident missionaries, who, at present, are Mr. Buzacott and Mr. Pitman. Mr. Pitman is in very feeble health, so that much of the visiting work devolves on Mr. Buzacott. It is desirable that all these stations should not only be visited by a European missionary, but that he should remain four or six weeks at each; and it is therefore intended to settle one brother at Rarotonga, which will enable the missionaries of that island to take charge of the entire group. I have received a

most affecting letter from Mr. Platt regarding the good old chief of Aitutaki, who charges me with a breach of promise. When the brethren went to the Navigators' Islands they touched at Aitutaki, and the old chief said, with tears in his eyes, "The people of this island were the first to embrace the Gospel; year after year we have been promised an English missionary, and here they are passing by us and going to distant lands. I am old and grey-headed, my eyes will soon be closed in death, and I shall never see an English teacher." These were the phrases he used when he pleaded with my brother missionary to leave him a missionary. The brother left at Rarotonga will supply instruction there as much as possible.

We shall then proceed to Navigators' Islands. Much has been said in reference to this group, and therefore I will not give you long extracts from the journal I have of Mr. Buzacott. Mr. Buzacott accompanied the six brethren who went to this group, and laboured with them for twelve months. On arriving at a large district—the islands are divided into districts, similar to our parishes, every one of which has a name associated with all that is important and valuable in the estimation of the people—he altered the name. And what was the name he gave it? *Tali a Wiliamu*, "tarrying for Mr. Williams." I think you could not find a more striking illustration of the interesting prediction—"And the isles shall wait for His law," than is to be found in the South Seas. Another district he has called *Ola-langi*, meaning, salvation from the skies. The names thus given to these districts indicate the intensity of the desire of the inhabitants for Christian instructors. Mr. Buzacott states some

very affecting things in reference to this desire. I will mention but one. "They pleaded hard, as many others had done before, for a teacher, and nothing was the cause of greater or more painful emotion, than to witness a people eager for instruction, and no one to teach them. We endeavoured to satisfy them by saying that books and teachers would be procured for them as soon as possible; to this they would reply, "That life is uncertain, we may die before the teachers or books come, and then what will become of us?" This shows the necessity of reinforcing this important mission, and that is one object which we have in view in returning to the interesting scene of our former labours.

Another object is the establishment of a college for the instruction of our native missionaries. I cannot enter minutely into that very important object, but I will state, or, rather, confirm, what has been stated by Mr. Ellis. I do not know that the inhabitants of any island, with the exception of those of Tahiti, have been converted to Christianity by the instrumentality of English missionaries; the work has been done by native missionaries. Of course they are conveyed by us, and are under our direction and superintendence; but they are the men who do the work, and therefore it is of the utmost importance that this agency which God has put into our hands should be carried on in the most judicious, the most effective, and the most extensive way in which it is possible to conduct it. We think that the establishment of a native college, in which pious native youths shall have a good English and theological education, will be one of the most important steps towards

the extension of Christianity in the isles of the Pacific. That is our second object.

A *third* object is to endeavour to extend the Gospel to every island, and every group of importance which may be found between the Navigators' and New Guinea. The first group which I propose visiting is what is called New Hebrides. There are sixty islands in the group, varying from thirty to one hundred and fifty miles in circumference, all of which are inhabited. To the south is New Caledonia, an island of between 300 and 400 miles in length. Then, coming back, there is also Solomon's Archipelago. All these are large and important, and teeming with inhabitants. There is the Louisade Archipelago, a group of which is very little known. Then there is New Britain, New Ireland, and New George, three islands, the smallest of which, I believe, is 500 miles in circumference. We then go a little back and come to New Guinea, which is 1200 miles in length, and several hundred miles in breadth, and also teeming with inhabitants. But those important islands, with the multitude of their inhabitants, are a blank and a blot in the world of science and religion, of commerce and humanity.

Now the object of this expedition is to go and carry to them the Gospel; and by this means a vast amount of good will be conferred, not only upon the inhabitants, but also upon our own country.

It is not now my intention to speak of the commercial advantages which will accrue from the civilization of these multitudes of inhabitants. It is not my intention to point out the advantages to

science, nor to allude to the manner in which the property of our country, or the lives of shipwrecked mariners, will be preserved by the civilization of these people. I would just repeat what I stated in the presence of the Right Honourable the Lord Mayor and the Court of Common Council of this great and mighty city, *that not one ship has ever been taken*, not one drop of British blood has ever been shed at any island, after the inhabitants had been brought under Christian instruction; and therefore a benefit is conferred upon the whole civilized world, by communicating the blessings of Christianity to such a people.

Having stated as briefly as possible the objects we have in view, I would just allude to the MEANS by which we propose to accomplish these objects.

Without alluding to the measures, which our brethren who are intended to reinforce our former stations may adopt; or to those which may be esteemed necessary in the establishment of the college, the question at once presents itself, How is the civilization and evangelization of the still barbarous tribes to be effected?

In the *first* place, we have resolved upon the purchase of a ship; because we believe that we should not, according to human probability, accomplish our object so effectually in any other way. I do not know that I can better impress the mind of every one present with the necessity of having a vessel of our own, than by reading a short extract from Mr. Buzacott's journal. The ship to which he alludes was hired expressly, and a large sum of money was paid for its services, that it might be devoted entirely to the object in view. Mr. Buzacott says, "On reaching Tutuila, we

found our native missionary, Te ava, who, with twenty or thirty of his converts, had come to this island, fifty or sixty miles from their own station, for the purpose of endeavouring to turn this people "from darkness to light." They gave us a most hearty welcome, and it was agreed that they all should return with us. The wind having moderated, the native missionary and his company presented themselves alongside. Te ava had come up from Upolu to Tutuila, the island where M. de Langle, the comrade of La Perouse, the celebrated French navigator, was murdered. The captain had given leave for one canoe to tow astern, but knew nothing of a second. After going on some distance he became uneasy that we had so many natives on board, and began to get very angry at the second canoe alongside, and ordered it to be sent adrift. The natives begged very hard to be allowed to hang on till they got in sight of Upolu, but he, in a rage, had the ship hove to, and declared he would go no farther unless one of the canoes was sent away. We endeavoured to explain to the natives the reason of the captain's rage. That is an awkward position for a missionary to be placed in, to have to explain to savages the reason of the rage of one of their own number; and they, in return, pleaded the roughness of the sea, their distance from the island, and their wish, as they came with their missionary, to return together. We remonstrated with the captain, but he was inexorable. We then told the natives, that if they would go away with one of the canoes, when we got to land we would give those who consented some small present.

"The canoe was sent adrift, and five of them

jumped overboard. We felt particularly hurt at the conduct of the captain, which appeared to us so cruel; and Mr. Barff took occasion to converse with him on the subject, telling him, that if he intended to continue such conduct it might prove a very serious injury to us, as our object was not to irritate the natives, but, by all consistent means, to conciliate them. He then, too late, began to see his folly, and the next morning expressed his deep regret at his own conduct." When we take this into consideration, we feel that the only probable means of accomplishing this object is to have a vessel under our own command. We never fear any thing from having a ship full of natives; but a captain, whose vessel is hired, has considerations, into the merits of which we cannot enter. By having a vessel of our own, we can take what natives we please on board, and have the matter entirely under our own control. I think this one circumstance will be sufficient to show you the necessity of the steps we have taken. But I might also allude to the privations to which the missionaries are sometimes exposed. I have seen my own beloved wife sit down at table, and burst into tears at having nothing to eat, week after week, and month after month, but some native roots, and a very scanty supply even of that, but no European food of any kind. She never did this under a feeling of disaffection to the cause in which we are engaged, or from regret that she had devoted herself to the work of God—it was the mere overpowerings of the feelings of nature. Now, though I am not averse, nor I believe are any of my brethren, to suffer privation, or to endure fatigue, when we are actually com-

pelled to it, yet I think that there can be no necessity for submitting to such things, when, by a little precaution, they can be avoided.

But the circumstance of having a vessel whereby we can hold annual intercourse with civilized countries would be of incalculable advantage to the missionary families, and to the cause, both at home and abroad. If we were to go into the matter of mere expense, we could show that this would be the most economical method which could be adopted. However, when we contemplate engaging in any undertaking for the cause of our God, *a trifling matter of expense ought never to stand in the way.*

I have alluded to the vessel; another means by which this great work is to be effected is, the conveyance of native missionaries from our present civilized and Christian stations. Considering the circumstances of the islands I propose to visit, I do sincerely hope that in less than twelve or fifteen months from the time I leave England we shall have not less than fifty native missionaries employed, few of whom could be engaged but for the important voyage of which I am now speaking. I am fully aware of the dangers to which we shall be exposed. The people at some islands which we purpose visiting are particularly savage. But we recollect how we have been preserved; we recollect the gracious declaration, that the arm of God is not shortened that it cannot save, neither is his ear heavy that it cannot hear. Thus encouraged, we shall go forward; and, should God in his providence so arrange it that we fall in the conflict, there is still a sweet consolation to the mind. Allow me to illustrate the idea by a circumstance which I

heard related in reference to a certain celebrated play-actor. I believe he had retired from the stage in the midst of his popularity, and thereby occasioned great dissatisfaction to those to whose pleasure he had administered. A friend remonstrated with him; nay, I believe, a deputation waited upon him to request him to return again to the stage. Mark his striking reply!—"I feel that there must be a gap between the stage and death." Now, the missionary wants no gap between his work and his death; and, therefore, should God call us to suffer in his cause, we trust that we shall have grace to bow with submission to his will, knowing that others will be raised up in his providence to carry into effect that work which we have been employed to commence.

Having adverted to the means, I will now advert to the *motives* by which we trust we are induced to undertake this great work.

I should like to speak with all Christian modesty. Whatever infirmity may cleave to us—and there is infirmity cleaving to human purposes and undertakings of every kind—yet I do sincerely hope and trust that the eye is single, that the motive is simple, and that the only desire is, to go and carry the glad tidings of salvation to those who are "destroyed for lack of knowledge."

My dear friends, I am fully aware of the feelings of which my brethren and myself are conscious at the present moment. We know how to appreciate the endearments of civilized society; we know how to appreciate the entwinings of affectionate relatives; and we know that we are tearing away all the sympathies which bind heart with heart. We have gazed upon it all; we have

taken it all into consideration. I have looked at the violent storms to which we may be exposed, at the ferocity of the savages among whom we are going; and, having viewed it all, I have just placed the object in view in the opposite scale, and fixing the eye of the mind intensely upon the greatness, the sublimity of that, I trust I can say, in the face of all difficulties and dangers, "None of these things move me, neither count I my life dear unto myself; so that I may finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the Gospel of the grace of God." We feel that we have something worth carrying—we have the Gospel of Jesus Christ; we have the great truth, that Jesus Christ came into the world to save sinners; we have the great doctrine of the atonement to carry! Allow me to state, in reference to that great truth, that I feel just exactly as did a celebrated infidel with whom Dr. Philip was on one occasion arguing. The infidel said, "Why, Dr. Philip, you do not believe the doctrines you preach; you professors of Christianity do not believe what you profess." "What do you mean?" said the doctor. "If I believed," replied the infidel, "that God had given his Son to die for a wretched world, and that, in order to our salvation, it was necessary that this truth should be known, I would go round the world to tell it." Now we believe it, and therefore we go round the world to tell it; and the great story which we have to tell is, "God so loved the world, that whosoever believeth in him should not perish, but have everlasting life."

My dear friends, the very first sermon I preached in the native language was from this text,—"This

is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners." The last sermon I preached was from those words,—"I determined not to know any thing among you, save Jesus Christ and him crucified." It does appear to me, when I meditate upon the wondrous scheme of human redemption, that the great doctrine of the atonement is the most powerful and wonderful of all the doctrines in all the creeds of the human race. It appears to come to a conscience tossed and agitated by conviction, like the Saviour over the breakers to the sinking apostle, giving safety and a calm; and thus it entwines itself around the tenderest, the best, and dearest feelings of the human heart. In comparison with the great truth of salvation by the death of Jesus Christ, the universe itself appears a bauble. I love the doctrine; and I determine never to preach a sermon in any language, where the great doctrine of salvation through the blood of Christ is not the sum and substance of that sermon. We think that this is a truth worth carrying round the world: *it is the soul of religious effort.*

The *encouragements* we have to proceed in the work.

The encouragements are numerous; but I shall not trespass at great length by alluding to them. I wish, however, to show you the effects produced on the mind of the heathen by preaching the great doctrine of salvation through faith in the blood of Jesus Christ. I shall take an illustration from the beautiful letter of the excellent captain to whom I have already alluded:—

"I then visited the chief Kaperlani, who received me with great kindness, and much deference also, for they have a high opinion of the English; and in the afternoon she consented to come on board the ship, where she dined with me; but previously to that part of her visit, she held a most interesting conversation with me, by means of a very intelligent interpreter, a native, who had been educated in the United States. She inquired particularly my views and feelings on our mutual religion,—how it was that I did not adhere to the same forms, and follow the same abstinences with the missionaries; and when I showed her, in my Mant's Bible, the picture of taking Jesus down from the cross, and told her that *there* had been accomplished our ransom by him, who said, through his prophets, "Look unto me, and be ye saved, all ye ends of the earth;" that, while such was our belief, and while our faith rested on that great Redeemer, she, and I, and all the Christian world, were pushing forward to the same 'mark of the prize of our high calling in Christ Jesus,' and that those who come to him he would in nowise cast out. On this, she and the interpreter both burst into tears; she pressed my hand warmly, and merely remarked, that though she had seen many foreign captains, I was the first who had ever shown her a Bible. May the glory be to God, to whom it is due! This was a scene which, I think, was worth a life-time to have witnessed. Kaperlani had been born a savage, educated a heathen, converted to Christianity, and is now a burning and a shining light."

This, beloved brethren, is what the Gospel can

do; and we trust that the same mighty effects which have been already produced in many islands will be produced in many more.

Then, as to the encouragements, we have the blessing of God that has already crowned our labours. We know that in past days multitudes have been converted by the Gospel, and I rejoice in this consideration.

Another encouragement arises from the interest which has been excited in our own beloved country to the missionary cause generally, and in reference to this expedition in particular. Allusion has been made this evening to many of our nobility who afforded such kind and liberal aid. I shall not violate the rules of propriety by giving you one or two extracts from letters which I have received. I have permission, from several distinguished noblemen, to use their names and communications on any occasion when the cause of Christ can thereby be promoted. His Grace the Duke of Devonshire was the first nobleman who expressed his good feeling to the cause in which we are engaged, and testified that feeling by a most liberal donation; and every friend of missions owes a debt of gratitude to that enlightened and benevolent nobleman. Among others, I may mention the Duke of Northumberland, and Her Grace the Duchess. From the Right Honourable Earl Fitzwilliam a most munificent donation was received. I addressed a letter to his lordship, accompanying one of the Narratives; a short time after which I received a truly kind letter, which I think is too good to be buried in oblivion. His lordship says, "A few days before I left Wentworth, Joseph Cooper placed in my

hands the volume which you have had the kindness to send me through him." [This very Mr. Cooper, who is the earl's head gardiner, was a missionary in the ship Duff, when she was taken.] "I use the word kindness not as a mere formal expression, but as the term which will afford you the best clue to the feelings with which I am now animated towards the person who presented me with so valuable a gift. Were I to express how much I admire your book, you would think me guilty of flattery; but I should be equally guilty in concealing the truth, were I to disguise from you the intense interest with which I read it. I hope that what you say about being on the *eve* of your departure is not so literally true as to prevent you receiving this letter, one object of which is to thank you; but of which another is, to make some further inquiry, and to obtain some further information relative to the missions. I wish to know how many there are,—what are the sects by which they are respectively maintained,—whether they have common or separate funds,—whether the missionaries are ordained, or laymen, or both,—what is the amount of annual expenditure,—what permanent provision there is for their maintenance."

These are the important questions put to me by this enlightened nobleman. I answered the letter as briefly as possible, but the questions were so important that I could not condense my reply into a small compass. I told his lordship the sects by which the missionaries were maintained, and took an opportunity of speaking of the labours of the Church Missionary Society in New Zealand, and of those of the Wesleyan Missionary Society at

the Friendly Islands. And with respect to the permanent provision for the maintenance of the missions, I informed his lordship that the hold the cause of missions had upon the hearts and affections of the enlightened, pious, and benevolent portion of British Christians, was the only permanent source the missionary cause had for its support. The result of this communication was, a request that I would wait upon his lordship. I did so, and after about two hours' conversation, I was requested to call at his lordship's bankers. On arriving there I had the delightful satisfaction of finding that this enlightened and benevolent noble man had devoted 300*l.* to the cause of Christ; and the manner in which it was appropriated was particularly gratifying to me. Towards the purchase and equipment of the ship, 150*l.*; for the general objects of the London Missionary Society, 50*l.*; for the general objects of the Church Missionary Society, 50*l.*; and for the general objects of the Wesleyan Missionary Society, 50*l.* I was much delighted with the manner in which the money was appropriated. I do trust that the time is fast approaching when the wish expressed by the excellent Earl of Chichester will be realized. I am sure you will sympathize with that truly excellent nobleman in the sentiments that are expressed in this beautiful letter. Every sentiment it contains is worthy of the enlightened and pious mind that expresses them.

"My dear Sir,—I beg to return you my most grateful thanks for your valuable work upon Christian missions, to the perusal of which I am looking forward with deep interest.

"Having now for some years had the privilege of being connected, however unworthily, with se-

veral of our missionary societies, I have learned to feel with you the permanent claims of such a cause upon the hearts and energies of a Christian and highly-favoured people. Indeed, I often feel astonished at the forbearance and abounding mercy of our gracious God in continuing to us our many national blessings, while we do so little in that glorious work so obviously assigned to us. The honourable post which you have occupied in our missionary operations, must make you feel more deeply, because more experimentally, our national delinquency; and therefore I rejoice to inform you that, however inadequate, there is a rapidly increasing interest in the holy cause, amongst the nobility of our land; a fact which is clearly proved by the last ten years' Reports of the Church of England Missionary Institutions.

"Though the aristocracy of this country are, I believe, without exception, members of the Established Church, there are instances of not a few of them liberally contributing to the missionary efforts of other Christians; and, for my part, I can truly say, that notwithstanding those predilections and attachments to which I yet adhere, I feel convinced that, in contemplating with due affection the great work of preaching the Gospel to the heathen, we must merge all minor differences in one united stream of loyalty and love to our blessed Redeemer. It is my earnest prayer, as I am sure it must be yours, that God would shed abroad more of this constraining and cementing love upon the now discordant members of his church in our dear country.

"However distant may be the time of this happy consummation, it is comforting to believe that every fresh missionary who leaves our shores

carries with him the prayers of a daily increasing family before the throne of God.

"I am, my dear Sir,

"With the most sincere respect and Christian love,

"Faithfully yours,

"CHICHESTER."

I have others which are equally interesting, from other distinguished individuals. I am sure that all of you who know me will believe that I do not mention these circumstances merely to let it be known that I have been thus honoured by individuals of distinction. I should regard myself as unworthy of your esteem, if I had such an object in view. I mention them to show that God has excited an interest in this holy cause, and that we may receive it as an earnest of good; for if the Lord had not intended to bless us, "He would not have shown us all these things, nor would, as at this time, have told us such things as these." This interest, however, has not been confined to the great and noble of our country. I think that the document granting the 500*l.*, drawn up by a Committee of the Court of Common Council, and presented to the Lord Mayor, Aldermen, and Common Council, is a document of the greatest importance. There are some delightful expressions in it. I was gratified to hear the missionary cause advocated in Guildhall, with as much eloquence and energy as I ever heard it advocated in Exeter Hall itself. Allusion has been made to the subject of my petition and address. In them I confined myself strictly to the national benefits and commercial advantages resulting from the labours in which we are engaged. Upon these grounds the appeal was made to the enlightened Court of

the City of London, and it was responded to in the way that you have heard this evening; and I have reason to think that the grant was almost unanimous. There were nearly 300 Common Councilmen present, and, I believe, only three hands were held up against the resolution, when it was proposed to vote 500*l.* towards the great expedition upon which we are now embarking. All these circumstances are so many sources of encouragement.*

We believe, Christian friends, that the interest has not been confined to our own denomination. At Birmingham, a gentleman, a perfect stranger to me, begged to be introduced to me. After a little conversation, he said, that he and his family had just been reading "The Missionary Enterprises," and hearing that I was about to preach in Birmingham, he was desirous of being present. In the morning I preached to a crowded congregegation in the chapel of Mr. James. At the conclusion of the sermon, I told the friends that we should be glad to receive contributions, although we were not in want of much money. This gentleman said, that having heard me make use of that expression, he had only brought fifty pounds, but if two or three hundred pounds were required, he should feel pleasure in devoting it to such a purpose. I thanked him for his kindness, and told him that we did not require so much at present. He brought me the other fifty pounds, and said, that if in a year or two we required assistance, I had only to write home, and he would

*A copy of the document which accompanied the grant is given at the close of this volume.

place that sum at my disposal, or more if required. Among the tradesmen, also, who have been engaged in fitting out the vessel, the same delightful feeling has been displayed. Our highly esteemed friend, Joseph Fletcher, Esq., does not wish his name to be mentioned; but there is a command, to "let your light shine before men, that others seeing your good works, may glorify your Father which is in heaven." This command must be put in juxtaposition with another, "Let not your right hand know what your left hand doeth," and therefore I shall be pardoned for what I am stating. After Mr. Fletcher had put the vessel in thorough order, and rendered her in every way sea-worthy, instead of sending us in a bill for 400*l.*, he addressed, to the Directors of the London Missionary Society, a Christian letter, stating, that he felt gratitude to God that he was able to give such a donation to such a cause. Then, again, a pilot, a perfect stranger, came and solicited the privilege of gratuitously piloting the vessel from London, which would have cost us, perhaps, 20*l.* or 25*l.* The individual who supplies ships with filtered water has filled our casks with upwards of twenty tons; and instead of receiving payment, which would, perhaps, have been forty or fifty shillings, on being asked the amount, his reply was, "I know what this ship is going for, and I too will have the pleasure of giving a cup of cold water."

All these circumstances are so many stimulants to confidence, and they afford hope and belief that God will graciously smile upon an enterprise in which so much holy, elevated, and benevolent feeling is displayed. I should not be doing justice

to other tradesmen if I did not say, that I believe that almost every one of them has given the whole or a large portion of his profits to the enterprise. These are all interesting circumstances, inspiring us with confidence, in going out on this expedition of mercy.

Other encouragements present themselves, to which allusion has been made. Can I forget the gracious promise, "Lo, I am with you always, even to the end of the world!" We have already had a fulfilment of that promise. Reference has been made to the difficulties to be overcome, but I trust we shall all rejoice if we are counted worthy to suffer for the name of Christ.

Another source of encouragement is, the assurance that we have had this night of your prayers, your continued, your fervent prayers on our behalf. This mission exists in answer to prayer. You are aware that it was about to be given up, but your own beloved pastor, the late excellent Matthew Wilks, and the late Rev. Dr. Haweis, opposed it. Good Mr. Wilks said, "No, don't let us give up the mission, but let us pray for it." A season for special prayer was set apart; and while Christians were praying at home, God was answering their prayers abroad; while they were in the very act of prayer, the demolition of idols, and of idol temples, was going on in the islands of the Pacific. What a proof that "the fervent effectual prayer of a righteous man availeth much!"

And now, my dear friends, by way of conclusion, allow me to say, that I receive the pledge of your affection with feelings of lively gratitude. I do trust that God will graciously preserve us.

I am sensible of the solemn responsibility which rests upon us. All that was said by Mr. Campbell this evening tends to overpower the mind. If God has thus raised me up, has thus qualified and employed me in this great work, I perceive the weight of responsibility is thereby greatly increased. If the expedition should fail from any want of fidelity, from any want of judgment on my part, I see what an injury would be done to the cause of missions at large. And, therefore, I rely with confidence upon your assurance, that you will not forget to pray for us. Moses prevailed only when his hands were held up. It is only as you pray for us that we can expect to succeed. Fulfil your kind assurance. I trust that the confidence which you have been pleased this evening to express, will never, *never* be betrayed by me. Whatever infirmities may attend me, I do feel this, that my integrity will I hold fast. I have but one object in view, and that is to carry the knowledge of Jesus Christ to those who are perishing for lack of that knowledge. This is my sole, my simple object. I can with confidence unite with you, in supplicating that God's blessing may rest upon us. I cannot do better than conclude with the prayer of one of the natives, on the day that we embarked from that island, "Oh Lord, tell the winds about them, that they may not blow fiercely upon them; command the ocean concerning them, that it may not swallow them up; conduct them safely to a far distant country, and give them a happy meeting with long lost relatives, and bring them back again to us. But if we should never meet again around the throne of grace below, may we all meet around the throne of glory above. Amen, and Amen."

HYMN.

I will publish the name of the Lord.—Deut. xxxiii. 3.

FAREWELL to my country and home,
Friends, parents, and relatives dear;
Across where the huge billows foam
I go,—yet a stranger to fear,
To publish the Lamb that was slain,
Who shed for lost sinners his blood;
I brave all the storms of the main,
And smile at the loud roaring flood.

Shall I count *my life* dear to do this,
Reap infinite gain by its loss?
No!—be it my glory and bliss
To count all things else but as dross.—
Oh, weep not! but dry up your tears,
Let gladness spring up in your heart;
And rather than brood o'er your fears,
Rejoice to behold me depart.

Ere long shall the day-star arise,
And righteousness cover the earth;
For Jesus will open the eyes
Of those who were blind from their birth:
The East her hosannas shall raise,
The South will re-echo the song;
And the West and the North, the loud praise
Of Jesus's love shall prolong.

Thus, though in a life-wasting clime,
My days I am destined to spend;
And pass the short course of my time,
Far distant from country and friend:
For the sake of the Lord I will go,
And be spent in declaring his love;
Who long can preserve me below,
Or take me to triumph above.

COMMENDATORY PRAYER,

BY THE

REV. GEORGE CLAYTON.

O Thou, whose name alone is Jehovah, we adore thee as the Creator, the Redeemer, the Ruler of our world; the only true God; the source of all blessedness, the centre of all happiness. The gods of the heathen are vanities, but the Lord made the heavens. Help us to adore thee as the King eternal, immortal, invisible, the only wise God; and to rejoice in the declaration, that all nations whom thou hast made, shall come to worship before thee, O Lord, and to glorify thy holy name. Pour out thy Spirit upon this congregation, at the present moment, as a Spirit of grace and supplication. Teach us to pray in faith, with earnestness, with perseverance, and in a spirit determined to take no denial; to pray in the spirit of the ancient patriarch, who said, "I will not let thee go except thou bless me." Bring the many hearts in this assembly to be as the heart of one man. May we feel that the kingdom of heaven suffereth violence, and that the violent take it by force. We would give thee no rest, O thou King of Zion, till thou makest Jerusalem the praise of the whole earth.

We tender to thee, O Lord, our united thanks

for those Gospel privileges which we have long had the happiness to enjoy. We grieve to think that we have valued them so disproportionately, and improved them to comparatively so little advantage. Truly we are unprofitable servants, and we take shame to ourselves, that highly-favoured as we have been, we have fallen far below our manifold privileges and blessings. O God, forgive us! wash us all in that precious blood which cleanseth from all sin; and truly repenting of our past indifference and neglect, may we be enabled more anxiously to strive for the universal extension of Gospel blessings to those who are ready to perish. Pity, O God, the multitudes of the heathen, who are still sitting in darkness, and in the shadow of death. Say to the benighted world, "Arise! shine! for thy light is come, and the glory of the Lord is risen upon thee."

We most earnestly beg thee to bless all missionary societies, formed on the principles of thy Holy Word, and designed for the simple object of the conversion of the Heathen. We would be in sympathy with our brethren of the Church Missionary Society, our brethren of the Baptist Missionary Society, our brethren of the Moravian Missionary Society, and our brethren of the Wesleyan Missionary Society. We pray that all the agencies which are now in operation may be increased in a ten-fold degree, and accompanied with that blessing of God which alone can give the increase. Send by whom thou wilt send, only let the light of the knowledge of thy glory cover the earth, as the waters cover the face of the mighty deep.

More especially we commend to thee that Institution which has so large a share in our affections, whose interests have brought us together this night, and to which we wish all prosperity in the name of the Lord. We pray for those who have the direction of its affairs, that wisdom may be given to those from above; that they may ever adopt such measures as are best, and pursue those measures in the true spirit of Christian love; that they may purchase to themselves a good degree and great boldness in the faith that is in Christ Jesus. We beseech thee to bless the Missionaries employed by this Society in the various stations which they may occupy; that they may be strengthened, encouraged, and blessed; that they may have reason to say, "Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place!" We beseech thee, O Lord, to take under especial protection our dear younger brethren, who are shortly to quit their native shores, to embark on the mighty deep, to set sail for the place of their destination, and to engage in their important labours. We now, solemnly and affectionately, and with hearts full of Christian sympathy, commend them to the grace of God the Father, God the Son, and God the Holy Ghost; entreating thee, as the One God, our Father, to throw over them the shield of thy protection—to preserve them in health—to watch over their precious lives—to defend them from all the dangers of the deep, and the mischiefs of the land. We beseech thee that they may have a safe and cordial reception amongst the inhabitants of the South Seas, and that no manner of encourage-

ment may be wanting to them; that their success in preaching thy glorious Gospel may be fully commensurate with the largest wishes of their enlightened and pious minds. Take both our male and female friends into thine Almighty arms. May they both be environed by the ample defence, and may God, even their own God, give them his blessing; pour upon them every spiritual gift, every heavenly grace, and especially large communications of the Holy Ghost, the enlightener, the sanctifier, the comforter. May thy Spirit dwell in them, and abide in them for ever. O that they may be the honoured instruments in turning many to righteousness; and when their work on earth is finished, may they receive a crown which shall never, never fade. Yea, let each one of them shine as with the brightness of the firmament, and as the stars, for ever and ever. We pray that when absent from our sight, they may always be borne upon our hearts; may we take them with us into our closets, to our family altars, and to the public services of the sanctuary; and may they ever feel that they are remembered, where remembrance is most effectual, by their Christian brethren in this Christian land.

And now, Lord, we pray for our beloved and honoured brother, to whom is confided the direction of this important mission. We have heard from his own lips the object which he proposes, the means by which that object is to be promoted, and the encouragements under the influence of which he and his companions are going back. Bless him in his own person. Bless his dear wife and true yoke-fellow, his assistant and fellow-labourer in the kingdom and patience of Christ.

Long spare them to the Church; long spare them to each other; long spare them to their interesting family; and long spare them to the heathen they are about to visit. We beseech thee, O God, to shield them by thy protection, to sustain them by the consolations of thy Gospel, to preserve their minds in delightful tranquillity, and in uninterrupted calmness. Whatever storms assail them from without, may there always be serenity within —that peace which passeth all understanding. We beseech thee to give to thy dear servant, our brother, a continual supply of the Spirit of Christ, that he may be enabled to pursue his course, as he has commenced and continued it, humbly, wisely, uprightly, zealously, and faithfully; and may many, many years of abounding usefulness be added to the days of his life. If he, or any dear to him, should be called into the eternal state by some unforeseen dispensation of Providence— if we are now beholding him for the last time upon earth—if we shall see his face no more, O be with him in the last conflict, and comfort him on every side! Refresh him with the foretaste of glory. Peaceful be his dismission—instant his glorification! Absent from the body, may he be present with the Lord, and be welcomed on the shores of a blessed eternity by not a few who will have to attribute their eternal felicity to his pious solicitude and missionary zeal. We most earnestly beg of thee, O Lord, to give him strength according to his day; make him wise in counsel, vigorous in action, happy in his work; and crown the labours of time with the distinctions and joys of eternity. O Lord, we thank thee for what thou hast effected by him during his temporary sojourn among us.

He goes with our best wishes, and with the most fervent implorings of our tender sympathy; and we ask thee, O God, to lift up the light of thy countenance upon him, and to give him peace. O, let the cry of the many thousands of our Israel prevail in his behalf! We should commend to thee, O Lord, in an especial manner, the missionary ship—the fruit of Christian benevolence and kindness. Take the vessel, we beseech thee, under thine especial management. Be thou her pilot likewise. Give thy winds and thy waves charge concerning her; let no untoward occurrence—let no imbittering circumstance arise, by which the glorious prospects now unfolded to our view may be overcast and beclouded; but, as thou hast begun to show thy servants thy power and might help them forward, O Lord; and continue to be gracious to us in this work, and accomplish even infinitely more than we can either ask or think.

We pray for the British churches. We ask that the spirit of missionary zeal and love may prevail and abound in the midst of them. We pray for the pastors of these churches, and those of thy ministering servants who are now present. May God bless them, and make them a blessing; enable them to be faithful unto death, that they may receive a crown of life. We pray for the rising generation in our respective congregations. Feeling that we cannot continue by reason of death—conscious that graves may already be prepared for us—we would ask for the outpouring of the Holy Spirit upon the young now present, that they may rise up as a body of witnesses for God; and that instead of the fathers may the children, whom thou wilt make princes in all the earth; who shall

bear the sacred ark of the covenant till all nations shall see the light of thy salvation, and glorify thy holy name.

We beseech thee, O Lord, to regard our beloved country. We commend to thee her Britannic Majesty, and earnestly pray that wherever the influence of her sceptre is felt, that influence may be rendered subservient to the promotion of the glorious Gospel of the ever blessed God. Favour her with long life and a prosperous reign; may she be taught, in the knowledge and fear of God, to rule over an enlightened, a free, a prosperous people; and let all the resources of the empire, and the prosperity arising from our commercial advantages, be consecrated to the Lord of the whole earth.

If there be any in this assembly who meet upon this never-to-be-forgotten occasion, who are strangers to the light, life, and power of our holy religion, we earnestly pray that this may be the set time to favour them. Call them out of the congregation of the dead, and place them among the living in Jerusalem. If there be an unconverted sinner under this roof, let angels have to rejoice in the glad tidings of the conversion of that sinner. O forbid that while we are sending the Gospel to the heathen, we should neglect the Gospel ourselves. O that we may not trifle away the day of salvation, nor fail to seek the Lord while he may be found, to call upon him while he is near. Never let it be the regret of any one present, "I shall see him, but not now; I shall behold him, but not nigh!" "The harvest is past, the summer is ended, and we are not saved." O save us, Lord, we pray thee, in our Lord Jesus Christ, with an

everlasting salvation. Remember us with the favour which thou bearest towards thy people, that we may see the good of thy chosen, that we may rejoice in the gladness of thy nation, that we also may glory with thine inheritance.

Forgive all the sins thou hast seen in us since we met upon this occasion; cast the mantle of Divine forgiveness over all our blemishes, spots, and defects, and may we obtain acceptance through the merits of thine own eternal Son.

Once more we commend to thee our honoured brethren and companions in the work of the Lord. We commend them to God and to the word of his grace, which is able to build them up, and to give them an inheritance among them which are sanctified. And now unto Him that is able to keep us from falling, and to present us faultless before the presence of his glory with exceeding joy; to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever.

Blessed be the Lord God, the God of Israel, who only doeth wondrous things. And blessed be his glorious name for ever: and let the whole earth be filled with his glory! Amen, and Amen.

HYMN.

Finally, brethren, farewell.—2 Cor. xiii. 11.

OBEDIENT to thy great command,
Constrain'd thy love to tell,
Great Lord, thy servants leave their land,
And bid their friends *Farewell!*

Yes, friends, however dear and kind,
Whose very look dispel
The gloomy sorrows of the mind,
We now must say, *Farewell!*

Ye fellow-sojourners, with whom
In heaven we hope to dwell;
To meet again beyond the tomb,
But now we say, *Farewell!*

Though called awhile the cross to bear,
Though sighs the bosom swell,
Jesus will soon remove the tear,
In heaven there's no *Farewell!*

We soon, for nobler joys divine,
Shall quit earth's lonely cell,
With all the chosen tribes to join;
And no more say, *Farewell!*

With strength proportion'd to our day,
May we each fear repel;
'Tis Jesus calls, we must obey,
Farewell, dear friends, *Farewell!*

NARRATIVE OF THE EXCURSION

TO

THE MISSIONARY SHIP,

AND SUBSEQUENT EVENTS,

BY THE

REV. J. CAMPBELL.

THE Directors having announced that the Missionary Ship, *Camden*, was in the West India export Dock, and that, during a given period, she might be viewed by the Christian public, immense throngs daily availed themselves of the opportunity of inspecting her. The degree of interest she excited will not easily be conceived by those who were not present. If one day might be taken as a sample of the rest, she resembled a Thames steamer in the height of the season. Numbers clustered on the pier; the deck was densely crowded; and below she was, at times, so thronged with living beings, that small and great were literally wedged together, and could neither get up nor down, backwards nor forwards. It was only after long waiting and much difficulty that one could obtain a very imperfect view of her interior; and happy were they who could find or force a passage to the principal cabin, on the table

of which lay a book for the insertion of the names of visitors. Such seems to have been the daily state of things, during most of the period she lay in the dock; and it deserves to be remembered that curiosity could not be gratified by a majority of the visitors on very easy terms. So distant are the docks from the City, and especially from the suburbs of the north, south, and west, that multitudes must have performed a journey, backwards and forwards, of not less than fourteen or fifteen miles. When all was ready, the vessel left the docks on the afternoon of Monday, the 9th current, and was towed by a steamer down the river, a short distance beyond Gravesend, where she anchored, and on the following day received on board her live stock and other provisions.

That the honour due to Mr. Williams might be paid by those who love him, as well for his own sake as for that of the glorious work to which he is devoted, the Directors engaged the steam-vessel, "*City of Canterbury*," that they with their friends might accompany him and his fellow-missionaries from London to Gravesend, to the ship. A committee of Directors were appointed to manage all matters relating to the vessel. To them belonged the arrangements of the day, which must have been well considered and matured, for event succeeded to event, as duly and effectively as the most refined lover of order could have desired. The company were admitted by tickets. Each Director, lay and clerical, received four, for which they paid two guineas. One of these entitled the possessor to dinner and tea, and a free passage up and down the river. About 370 were issued, and a considerable number were gratuitously dis-

tributed among missionaries and their families, missionary students and schoolmasters, and functionaries connected with the Mission House. The number on board was by no means uncomfortably great, and yet sufficiently large for both private and public objects, for the gratification of friendship, and the operation of sympathy.

Ten o'clock on the forenoon of Wednesday, April 11, 1838, was the hour fixed for leaving the Steam-wharf, London-bridge. At that time, accordingly, the Directors, the rest of the company, the Rev. J. Williams, and the other missionaries to the South Seas, went on board. An hour before this, however, every spot from which a view of the steamer could be obtained, was occupied and crowded by a highly respectable assemblage of both sexes and of all ages, eager to obtain a last look at the honoured missionary, to testify their respect for him and for his company, to evince their sympathy with his objects, and once more to "bid him God-speed." The weather—since so stormy—on that morning was unusually fine; the very heavens seemed to smile on the enterprise. Seldom, indeed, has June or July beheld a day of greater beauty or brighter sunshine. The warmth was all but oppressive. At mid-day it was so intense that the sea-breeze was felt to be refreshing. This happy temperature cheered the heart, and gave a tone of buoyancy to the spirits. Every thing on the river and its banks wore a joyous and holiday appearance, while, on board, gladness sat on every countenance, and the language of all hearts seemed to be, "it is good to be here."

Five minutes before ten the bell began to ring,

and to announce that the hour of departure had arrived. Considerable emotion was now manifest, and many an eye was dimmed by the starting tear. The hour strikes, and the bell ceases. A silence almost awful now ensues, disturbed only by the fierce hiss of the steam, and the incipient motion of the machinery. The signal is given, and the engines slowly begin to revolve, and the vessel moves. At this moment Mr. Williams ascends the platform which connects the paddle-boxes, and is cordially cheered by his friends on the shore, the ladies waving their handkerchiefs. He continued bowing to their repeated plaudits, until the vessel had reached some distance, and became shrouded by the shipping on the river.

Now separated from the distracting influence of the numerous spectators on the shore and the bridge, the company began to assume a more social aspect, and to recognize each other: all over the vessel were to be seen greetings and cordial salutations. The company, as a whole, worthily represented the admirable, the truly liberal, and most unsectarian Society to which it stood related. There were present a large proportion of the London dissenting ministers, among whom were the Rev. Drs. Henderson, Halley, Bennett, Fletcher, and Morrison, Messrs. Jackson, Lewis, Blackburn, Dobson, Gilbert, Yockney, Burnet, Tidman; and it was understood that urgent engagements alone prevented the attendance of certain other well known and much respected names. From the Mission House were the Rev. Secretaries, Messrs. Arundel and Ellis, W. Campbell, Medhurst, Crisp, and Knill, and other missionaries. The leading lay members of most of the

City churches connected with the Society, with their ladies, and some with members of their families, attended in full proportion to the pastors. There were present also some of the country Directors, among whom were the Rev. W. Jones, of Bolton, and J. Clapham, Esq., of Leeds. It will be obvious that a large number of the whole company were known to each other, many of them long and intimately; a still larger number were slightly acquainted, and many were introduced to each other by mutual friends. Seldom, indeed, in all respects, has such a company met on the deck of a steamer. The feeling which appeared to pervade the mass was not simply one of polite civility, it was one of friendship, free and cordial; it was more, it was to a large extent the "fellowship of the saints," the feeling of affectionate brotherhood. Even among those who had never before seen each other's faces, there seemed to be a sort of mutual cordiality, and general confidence. Sect and self were left upon the shore, and "good will to men" was the ruling passion. The bond of union was the spirit of the gospel, under its most glorious aspect—the spirit of missions; while the general theme was Mr. Williams, the *Camden*, and the South Seas.

Mr. Bateman and Mr. Burnet having been appointed by the "Ship Committee" to regulate the business of the day, Mr. Burnet, when the vessel was near to Erith, stood up to inform the people that they would now have an opportunity of bidding their friends farewell! The Missionaries, with their wives and children, were then seated at the stern of the vessel: first, Mr. Williams, with a lovely boy about four and a half years of age on

his knee, then Mrs. Williams, then the rest, with Mr. John Williams and his wife. The whole company on board then proceeded to walk round the stern, each person coming first into contact with Mr. Willliams, at whose feet might be said to be the "strait gate" of the procession: many, being reluctant to utter the *last* word, stood lingering and gazing on the manly and benevolent countenance of the departing evangelist, adding another word, and yet another! Had nature been left to herself, the sun had gone down before the last leave had been taken. Anticipating this, Mr. Burnet and Mr. Bateman stood beside Mr. Williams, and allowing a very brief space to each adieu, urged the people on. This was a most affecting scene. During the long time which it occupied, conversation was in a great measure suspended, whilst nearly the whole company, formed into a lengthened column, advanced with an almost imperceptible step to the trying spot. This was, doubtless, a season of deep and solemn reflection with the majority; and, probably, many godly people never before so fully entered into the force of these words of the Apostle, "And they all wept sore, and fell on Paul's neck and kissed him, sorrowing most of all for the words which he spake, *that they should see his face no more*, and they accompanied him unto the ship."—Acts xx. 37, 38. Observing the company, as they returned, on the other side of the vessel, many a heart was full and many a tear was shed. To not a few, even should Mr. Williams return, it was unquestionably a last look, a long farewell! They will never, never more see his face on this side eternity!

At this moment Mr. and Mrs. Williams, though

the principal, were not the sole cause of emotion; much respect and Christian affection were felt also for their youthful companions, who were forsaking all and going forth to the Gentiles. This was indeed with many an hour of deep parental self-examination, whether they could thus surrender their children for God; and, perhaps, with some of the juniors, whether they could thus surrender themselves. The scene, taken as a whole, supplied to the mind of believers abundant materials for profitable meditations. There was, however, in the breasts of a number, a feeling of pain amounting to anguish. Some were heard to say, they would not for any consideration be present at a repetition of the process. To a superficial observer, indeed, this act of kindness might be viewed in the light of an unintentional torture; nor had such a view been erroneous, if the influence of the step had been confined to the passing hour; but it is otherwise. When the sorrow has terminated, and the tears have been dried up, the moral impressions of such a parting will, on both sides, be deep and permanent, strong and salutary. Such scenes as this exhibit the missionary character in its own proper aspect; it is a rendering of honour to whom honour is unquestionably due. Those men, and others like them, are the noblest benefactors of their race, the purest, the greatest philanthropists in the world; they sustain the closest resemblance to the spirit, and procedure of the very Son of God himself; their work is worthy of the best members of the best families in the empire. This is an office which imparts to rank more lustre than it can possibly derive from it. He is truly great, whatever be his origin, who becomes a voluntary exile from

home and country, sacrificing all pleasures but the pleasure of doing good to millions whom he never saw, and from whom in this world he can derive no compensation. This is glory—this is heroism! These are the men whose works will live in ages to come, and whose names the lips of unborn generations will bless! The Christian missionary, who goes forth and charms wild and ferocious nations into bands of brothers and families of peace; who teaches them to clothe their nakedness, to build cities, to cultivate the soil, and practise the arts of civilization; who reduces their languages to a written alphabet, controlling them by grammar, and comprising them in dictionaries; who establishes schools and introduces the sciences and literature of England; who gives them the word of God in their mother-tongue, the institutions of marriage, of the Sabbath, of representative government, and of Christianity; the man who does this, well merits the notice of nobles and the patronage of kings.

It will one day be discovered that the friend of missions is the friend of man; and that missionary institutions are the brightest ornaments of a country. Let any candid person sit down and carefully read Williams's "Missionary Enterprises," and then ascertain the names and the numbers of those who, during the last twenty years, have obtained the honour of knighthood, and examine the meritorious grounds on which that honour has been bestowed; and we most confidently predict, that such a man will not consider that the royal prerogative would have been degraded had a place among them been assigned to John Williams, and that place the foremost; he has, however,

not been without notice. We are devoutly thankful for the favour which God has given him in the eyes of the great, as much for their sakes as for his, and that of his cause. The ecclesiastical historians of future ages will record with approbation King William's gracious permission to dedicate to him the "Missionary Enterprises," when many contemporary events shall have been forgotten. The last Sovereign of England received the book; who will say, that the present may not one day receive the author?

The demonstration of respect, confidence, and esteem, that day given by the Directors, and the Metropolitan Churches with their Pastors, must be attended with great results upon the moral principles and the missionary labours, not only of Mr. Williams and his youthful associates, but also upon those of the whole body of the South Sea missionaries, and their brethren connected with the same society all over the world; they will feel honoured in the honour then conferred upon Mr. Williams, and encouraged in the encouragement administered to him; it is, moreover, a sign to all faithful labourers abroad, that the churches at home are increasingly sensible to the claims of their character and work, and prepared to sustain them by prayer and every proper means.

But to return. At this moment Mr. Williams was a striking spectacle of real moral greatness. On his right hand sat a beloved weeping sister; and on his left, a still more beloved weeping wife, whose case constrained especial sympathy from such as knew it. With a constitution apparently broken, health but very imperfectly established, spirits naturally far from high, leaving behind a

darling child and a venerated mother, whom it is not probable she will ever see again, entering on another long and perilous voyage, to encounter the hardships and sufferings of a missionary life, with the prospect of much absence on the part of her husband and not a little danger; so situated, she might well be sad, and whose heart can withhold sympathy? Thus circumstanced, the veteran missionary appeared to great advantage. There he sits, with a countenance as placid and a heart as tranquil, as those of the lovely little one on his knee! If aught disquieted him, it was from sympathy with others rather than from any considerations appertaining to himself. It seemed as if his feelings were much akin to those of the apostle, when he said, "What mean ye to weep and to break mine heart? for I am ready, not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus."—Acts xxi. 13. His was not the composure of indifference, it was as far from that as from levity—it was "the peace of God keeping his heart and mind." Throughout the morning he appeared to be in a very calm frame, but deeply thoughtful; he did not mix extensively with the multitude, nor indulge in any protracted conversation. One might have said, "That man sighs for solitude." He sat till the whole company had passed, with a word, a wish, or a request, suited to everybody. The missionaries and their wives were affected variously. In the case of those who had come from a distance, and already bid a last adieu to father, mother, and friend, the "bitterness of death was passed;" a holy calm had succeeded the first tempest of the soul, and they went through

the parting scene with a solemn composure: such as belonged to the city or its neighbourhood had much more to endure; it is nevertheless, but just to say, that they sustained the trial in a very creditable manner. It was pleasing, amid all the sadness, to look on Mr. John Williams, son of the missionary, who also returns with his honoured father. He was all gladness and joy; it seemed to John a day of jubilee! to him the islands are his mother country; and it is understood that England, with all her glories, had never the same charms for him as his beloved native isle. It will be gratifying to the thousand friends, thrice told, of his father, to hear that this amiable young man returns to promote the arts and commerce among the islands, and that he has been assiduously qualifying himself for this work during his residence in England. His youthful companion, who is reported to be every way worthy of him, and admirably adapted to the station which Providence has assigned her, and instrumentally calcutated to be very extensively useful, seemed to participate in the jubilant feelings of her husband, and to look on leaving the land of her birth as no serious hardship.

When the *Farewell* was over, the missionaries and their personal friends went down into the after cabin to dine. Now succeeded a brief pause, and a season of reflection. Attention was soon called on the part of numbers to an incident which excited much interest. It was known by a number that Mr. Williams's little son Samuel, a lad about 12 or 13 years of age, was to be left behind; his attachment to his parents was unusually ardent,

and the parting was dreaded. At his request, his father, on the morning of embarkation, wrote in his album the following letter :—

AN AFFECTIONATE FATHER'S PARTING WISH.

"My dear and much-loved Samuel,

"You wish me to write a few lines in your album, and I comply with your dear wish on the morning of our embarkation for the far distant isles of the Pacific, whither I and your dear mother are again going, to spread the knowledge of a precious Saviour, whom we wish you to love more fervently, and serve more faithfully, than we have done. We both unite in assuring you, my dear, dear boy, that Jesus is the most affectionate friend and the best of all Masters. The caresses of a dear doting mother, the council and instruction of a tender-hearted father, will avail you nothing without the friendship of Jesus Christ! We love him ourselves, and the united wish of your dear mother and myself is, that you may love him too.

"We feel very keenly the pang of separation. We love our country, we love our affectionate relatives, we love with an intensity of feeling, which parents only know, our dear, very dear Samuel. Why then do you go? We go because Jesus Christ has said, "He that loveth father or mother, sister or brother, wife or children, or lands, more than me, is not worthy of me." We shall pray for you, my dear boy, every day of our lives, and trust, in answer to these prayers, that God, by his grace, will take possession of your young and tender heart, so that when we return

to England, which we hope to do in a few years, we shall find our beloved boy not only an intelligent and amiable, but a pious and devoted youth, enjoying the good opinion and affection of all who know you, and living in the fear of God. This, my very dear boy, will enhance the pleasure of meeting beyond the power of description.

"But, my dear, dear Sam. must pray for himself, and he has God's own declaration for his encouragement, "When my father and my mother forsake me, then the Lord will take me up." We have forsaken you, my dear boy, under very peculiar circumstances. It is for the cause of God that we have made this sacrifice. Plead this with God, when you pray and beseech God to be a Father to you.

"The Lord bless thee my dear boy and keep thee.

"The Lord make his face to shine upon thee.

"The Lord be gracious unto thee.

"The Lord lift up his countenance upon thee, and give thee peace.

"These are the wishes and fervent prayers of

"Your affectionate father,

"JOHN WILLIAMS."

"*April* 11*th.*, 1838."

This circumstance became known, and the album, through some means, found its way upon deck. The letter was copied by several among the company, while the book was passing from hand to hand. Every feeling, and above all, every parental heart, will read that beautiful effusion of love, with no ordinary emotion. It is valuable for its own sake; but taken in con-

nexion with the author, the occasion, the time, and the place, its value is greatly enhanced. Should the parents and child never meet again, what an interest will attach to this letter! Only a parent can comprehend it; and a parent can hardly read it without finding his heart the better for the perusal. It stirs up the secret springs of the parental bosom! Perhaps nothing that Mr. Williams ever wrote or spoke has excited a deeper interest than this letter did on that solemn day. Mr. Tyler, of Bolt-court, Fleet-street, printer of the "Missionary Enterprises," read it on deck to a circle of friends, who listened to it with tender, or rather with tearful admiration. Those, and, it is hoped, thousands more, will be pleased to find it in this narrative; as, to many, its appearance and perusal, and attendant occurrences, formed, together, one of the most touching incidents of the day. Allowing that a portion of its effect arose from its accompanying circumstances,—which cannot be doubted, for no solitary reader can enter into it as did those who read or heard it at the moment,—still, on various grounds, there is reason to believe that much substantial and permanent interest attaches to it, and its publication involves no breach of propriety, or violation of secrecy.

Samuel had long dreaded the approach of this eventful day; till after dinner, however, he bore up wonderfully, but then the dear lad was quite overpowered. The fearful hour was at hand; the remaining intercourse with his parents was now measured by minutes. His sufferings amounted to agony. The dear child wept loudly and most bitterly at the thought of separation. For a time

all attempts to calm or comfort him utterly failed. Some friends, more kind than wise, tried to reason with the distracted boy, but he gave them answers worthy of an older head, and such as they could not resist. To his excellent father this was the most trying moment of the whole scene. In spite of his firmness and manhood, a tear dropt while in his arms he supported the dear youth. By degrees the child recovered, and, after parting, the little islander, worthy of his name and parentage, was among the foremost in cheering the vessel which contained his beloved parents, to whose "tender treatment" of him he referred with such pathos as touched every bosom. Mr. Williams at one time cried out, "Where is Sam?" A gentleman, if we mistake not, Mr. Challis, held the boy up, and the little fellow clapped his hands!

After the missionaries and their personal friends had dined, the company were admitted in separate paties, according to the size of the tables Mr. Bateman and Mr. Burnet stood, alternately, the one at the top and the other at the bottom of the stairs of the chief cabin, to regulate the admission of the parties by tickets. This was a somewhat teasing occupation, which lasted a considerable time. The company clustered in a crowd around the entrance of the cabin, and, being almost all friends and acquaintances, in the most good-natured manner competed for the tickets of admission. It was very amusing to see and hear what passed at this time. Mr. Burnet's wit was, as usual, very seviceable in enabling him to keep at bay his playful but hungry assailants. Before that all had dined, attention to time and tide required the commencement of the parting ser-

vice. The Rev. J. Arundel accordingly gave out the following lines, composed for the occasion, it was understood, by Master E. R. C., the promising son of the gifted Editor of the "*Patriot:*"—

Bound for the Southern Seas,
A bark is leaving home;
Her canvass swells upon the breeze,
Her prow divides the foam,
Impatient of delay;
And weeping friends are there,
A long, a last farewell to say,
To breathe the parting prayer.

Go, "Messenger of Peace!"
Richer than argosies,
Thou bearest tidings of release
To lands of other skies.
Sad is the parting word,
Though duty reconciles;
Yet go, thou servant of the Lord,
For in those sun-lit isles,

Hearts for thy coming burn,—
Their father and their friend;—
Their prayers, and ours, for thy return,
Shall to one throne ascend.
And if thy last look fall
Sad, on thy native shore,—
If friends that see thee part, like Paul,
"Shall see thy face no more,"—

Yet shall thy spirit be
Strong, trusting in the Lord.
"Who leaveth home or friends for me
Is not without reward."
Servant of God, farewell!
Long be thy course, and bright!
Till friends, who here must parted dwell,
All in one fold unite.

On the conclusion of the hymn, the Rev. T. Jackson, of Stockwell, the only surviving Director, we are informed, who was on board the ship Duff on the day of her departure, then offered up fervent prayer in behalf of Mr. Williams and his fellow-voyagers, tenderly commending them to God, and the word of his grace, while on the mighty ocean, and imploring for them every appropriate and needful blessing, when they reached their respective spheres of labour. The service concluded by Dr. Fletcher giving out,

"From all that dwell below the skies
Let the Creator's praise arise!
Let the Redeemer's name be sung
In every land, by every tongue.

"Eternal are thy mercies, Lord;
Eternal truth attends thy word!
Thy praise shall sound from shore to shore,
Till suns shall rise and set no more!"

This was the signal for separation; accordingly, the verses being ended, the missionaries and all that appertained to them, immediately went on board the *Camden*. Here the *farewell* scene was in part renewed, between the missionaries and their relations and especial friends. With the exception of one lady, who had to be supported on board, all, on both sides, passed through the task with surprising fortitude. They had to ascend from the deck to the paddle-box of the steamer, and then to descend into the *Camden*. At the foot of the steps of the ladder of the steamer, there was a most touching exhibition of the force of human affection, between two little brothers, sons of one of the missionaries, the one

of whom was to accompany his parents, and the other to remain. They rushed into the embrace of each other in a manner that deeply affected every beholder.

The "Ship Committee," prudently anticipating extraordinary anxiety on the part of numbers to board the *Camden*, and the various consequences that might result from allowing it, wisely resolved that no person whatever should be permitted to do so. Messrs. Burnet and Bateman accordingly took their stand, and without respect of persons acted upon the arrangements of the Committee, mildly, yet most resolutely, interdicting all attempts to board the vessel. This measure was very mortifying to those who had not seen her in the dock; but there was only one law for all, and no remedy. Among the disappointed was the excellent Sir Culling Eardly Smith, who, at a late period, manifested the utmost anxiety to see Mr. Williams in the *Camden*. Some gentlemen conceiving that his well-known liberality of spirit, and his generous support of every good work, combined with his rank and station, might almost entitle him to form an exception, urged him to make the experiment, convinced that should the favour be granted, none would murmur at this solitary act of partiality. He attempted but without success. He submitted to the law with great good temper; while the observers considered that the refusal on the one hand, and the submission on the other, did equal honour to both parties. In spite, however of all the vigilance that was exercised, an individual, tired apparently of his country, and longing to see the islands of the Pacific, got in the course of the day by some means on

board. There he was, stript and bustling about as one of the crew. He was discovered, however, and compelled to seek his coat and take his departure.

When all were on board, the *Camden* immediately weighed anchor, and the wind being favourable, she was soon partially under sail; and in a little time, she unfurled all her sails, and wind and tide being with her, she glided down the river, in close companionship with the steam-vessel, which kept by her side nine or ten miles, at a distance frequently so small, that many a friendly greeting was yet exchanged before the last, last adieu! This was a very pleasant part of the business. It tended to break the shock by confounding the line of separation. The company of the *Camden* appeared to have regained their equanimity, and began to look happy, when Mr. Williams, standing near the helm, and looking up at his sprightly bark, all sails set and her three flags flying, exclaimed in rapture to the people in the steamer, "Is not she a beauty?" At three o'clock it was resolved to separate, that the company might reach town in proper time. Previously, however, nothing would serve some generous British hearts, but, in true seaman style, the *City of Canterbury* must give the *Camden* three cheers. Others feared that this mode of salutation was not exactly in unison with the hearts of many on board both vessels, but it was overruled, and agreed that the cheers should be given. The Captain of the *Canterbury* gave the signal, and the cheers were given accordingly, and returned by the *Camden*. But it was clear that on both sides there was too much sadness to

admit of giving full effect to this mode of salutation. The cheers were but faint and feeble, and by no means general. But if the cheering was only partial, the inward prayer was no doubt universal, although all did not possess sufficient buoyancy of spirits to give their feelings vocal and vociferous expression. Two of the company, attached friends of Mr. Williams, went along with him, Mr. Snow,* the bookseller of Paternoster-row, his publisher, and the Rev. Mr. Prout, of Halstead, who is, heart and soul, a missionary, and who some time since relinquished a pastoral charge that he might go to the heathen, under the auspices of the London Missionary Society, but was prevented by the medical opinion of his health. It was pleasing to hear the respectful remarks of gentlemen in the *City of Canterbury*, as they looked at Mr. Prout, standing in the *Camden* besides Mr. Williams, and their Christian regrets the circumstances should have prevented his coporeal presence where his heart so clearly is. They intend to accompany him to Deal or Portsmouth. When the helm of the steam-vessel was put about, it was affecting to stand on the gang-way between the paddle-boxes, and see the whole multitude wheel instantly around, and rush toward the stern, still casting a "longing lingering look" on the *Camden*. They stood: they gazed; a few seconds and faces were hardly visible on board; a few minutes, and her sails were mingled with a multitude of other vessels; yet

* Mr. Williams, in his sermons and speeches, often refers to the honoured Matron who led him to the Tabernacle, on the night of his conversion. She still lives, and resides with Mr. Snow, her son-in-law.

a few additional minutes, and she was seen no more.

The *Camden* proceeded till within about fifteen miles of Margate, when she dropt anchor, and remained for the night. About nine o'clock on Thursday morning, it was again weighed, and the wind being fair, she soon passed the north Foreland, and reached the Downs. She hove to, and hoisted a signal for a communication from the shore, which was quickly answered by a boat putting off from Deal. The friends there had been looking with great anxiety for the appearance of the missionary ship, but a report being circulated that she had passed the Downs early in the morning, many had now (about 3, P. M.) given up the hope of seeing her. Finding that the boat immediately returned for the purchase of a few articles, and that the *Camden* was laying to, a large number of friends began to assemble, when the Rev. J. Vincent, the Rev. Mr. Davis, and several ladies and gentlemen, came on board to congratulate and bid adieu to the missionaries. They sung a few verses and returned. The breeze again filled her canvass; she quickly passed the south Foreland, and was lost to the view of the admiring spectators.

Here the excellent pilot, Mr. Grice, of Brunswick-street, Blackwall, who had been on board from Monday to Friday, and who made a present of his important services, left the ship in the charge of Captain Morgan, and went on shore. On leaving the Downs, a steady gale soon carried the *Camden* through the straits of Dover. Wind and weather continued fair till Saturday night, when she had nearly made the Start Point.

About midnight, the wind shifted to the north-west, and blew with great violence. To avoid danger, Captain Morgan stood out to sea, and they did not see land again till about two o'clock on Sunday; about four, they came to anchor in Dartmouth Range. Some of the company went immediately on shore, where Mr. Williams preached. The kindness of the Rev. Mr. Stenner and his friends was unboundod. Great interest in the unexpected visit was also evinced by the inhabitants of the town, who, on the Monday evening, crowded to the Assembly Rooms, in obedience to the summons of the town-crier, to "hear," as the sapient functionary expressed it, "an information from the Rev. John Williams." They still continued weather-bound when the Rev. Mr. Prout left them on Tuesday evening. He speaks in very glowing terms of the mild, affectionate, and devout spirit of Captain Morgan; and considers that it must secure him the love and confidence of all who can estimate real goodness. He further states that the first and second mates are men of the same class as the captain, and that the majority of the crew appear to have been selected as much on account of their seriousness as of their seamanship.

It only remains to state, that the company consists of the Rev. J. Williams and Mrs. Williams; the Rev. George Charter, with Mrs. Charter, appointed to Raiatea. The Rev. Charles Green Stevens, with Mrs. Stevens; Rev. Thomas Joseph, with Mrs. Joseph; and Mr. Joseph Johnston, Norval Teacher, appointed to Tahiti. The Rev. William Gill and Mrs. Gill; Rev. Henry Royle and Mrs. Royle, to Rarotonga. Rev. William

Day and Mrs. Day; Mr. John Bettridge Stair, missionary-printer, and Mrs, Stair, to the Navigators' Islands; and Rev. Robert Thomson to the Marquesas. Mr. John Williams, Jun., and Mrs. Williams, have also embarked in the *Camden*.

Such are the men. May the God and giver of every grace, preserve them in their voyage; prosper them in their work; cheer and solace them in all their anxieties; be their God and guide even unto death; own them at last as his faithful servants; surround them with a host of spiritual children; and take them all, them and theirs, to eternal glory! Amen, and Amen!

Tabernacle House,
April 20th, 1838.

A Common Council, holden in the Chamber of the Guildhall of the City of London, on Thursday, the 22d day of March, 1838.

COWAN, *Mayor.*

THE Coal and Corn, and Finance Committee, did this day deliver into this Court a Report in writing, under their hands, for contributing £500 toward the expedition of the Rev. John Williams, to the Islands of the Pacific Ocean, which was read in these words :—

To the Right Honourable the Lord Mayor, Aldermen, and Commons, of the City of London, in Common Cnuncil assembled :

WE, whose names are hereunto subscribed, your Coal and Corn, and Finance Committee, to whom, on the 15th day of March instant, it was referred to examine the allegations of the Petition of the Rev. John Williams, for a contribution toward defraying the expenses of his intended expedition to the islands of the Pacific Ocean, for the purpose of teaching the barbarous tribes that inhabit them the arts and usages of civilized life, and instructing them in the knowledge of the Christian religion, and to report our opinion thereon, do certify, that we have duly considered the same, and have been attended by the Petitioner, whose *statements* and *documents* not only *confirm* the representations made to this Honourable Court, but have *abundantly satisfied* your Committee, that a great amount of moral good has been done in the distant and hitherto barbarous islands of the Pacific Ocean. The labours of the Petitioner,

without imposing any particular sectarian forms or tenets, have, by the simple aid of religion, dispelled the darkness of the Heathen, introduced moral and intellectual improvements, substituted industrious and peaceful habits for those of ferocity and idleness, and have contributed, in a great degree, to create an asylum, in safe and secure harbours, which before were unapproachable by reason of the certain destruction that awaited all strangers visiting the inhospitable abodes of savages and cannibals. The mariner is now enabled to recruit his stores from the abundant supplies of islands whose natural fertility has been made available by newly-created modes of industry, at the same time opening a further field for commercial enterprise, and procuring an additional market for British manufactures.

And as the design of the Petitioner is to extend these disinterested exertions for the yet almost numberless, unvisited Polynesian Islands, inhabited by millions of savages, in order that the same great work of civilization, with all the blessings of peace, good government, religion, and commerce, may be there promoted and established, we your Committee, are of opinion, that this Honourable Court should afford a liberal countenance and support to so noble and so great a work, by subscribing the sum of £500, which we recommend should be immediately placed at the disposal of the Petitioner, and the acting managers of the proposed Expedition, Mr. Williams being about to proceed on his enterprising voyage in the beginning of the ensuing month. We, your Committee, beg leave further to certify, that while we are unanimous in our recommendation, we

respectfully submit to this Honourable Court, that it is not to be taken as forming a precedent to assist merely religious missions, nor as preferring any sect or party. We confidently hope, that this Honourable Court will receive the recommendation, as it is felt by us, to be an extraordinary donation for promoting the great cause of civilization and moral improvement of our common species, and as an encouragement to the extension of the commercial enterprises of the nation, in all which noble deeds this Corporation ought ever to take a distinguished and pre-eminent part; all which we submit to the judgment of this Honourable Court. Dated this 22d day of March, 1838.

HENRY PATTEN,
JAMES FRISBY,
JAMES HARMER,
J. T. NORRIS,
HARWOOD AUSTWICK,
JOHN HILL,
JAMES SMITH,
JAMES LAKE,
W. DANSON,
W. A. BECKWITH,
S. THOMAS,
G. H. HEPPEL,
RICHARD JOHNSON,
THOMAS WOOD,
W. MATHEWS,
WILLIAM H. PILCHER,
EDWARD EAGLETON,
JOHN BROWN,
ROBERT EASER.

And a motion being made, and question put, that this Court doth agree with the Committee in their said Report, the same was resolved in the affirmative; and it is ordered that Mr. Chamberlain do pay the same accordingly.

WOODTHORPE.

GEORGE ASHLEY, Clerk to the
Court of Common Council.

DATE DUE

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